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AN EXPOSITION OF AL THE PRINCIPAL SCRIPTVRES VSED in our Engliſh Liturgie.

TOGETHER WITH A REASON why the Church did chuſe the ſame.

By IOHN BOYS Doctor of Diuinitie.

Prouerbs 1. 8.

My ſonne heare thy fathers inſtruction, and forſake not thy mothers teaching.

Auguſt. epiſt. 118. cap. 5.

Ipſa mutatio conſuetudinis, etiam quæ adiuuat vtilitate, perturbat nouitate.

AT LONDON
Imprinted by FELIX KYNGSTON, and are to be ſold by *William Aſpley*, at the ſigne of the Parot in Pauls Churchyard. 1610.

This book is a Library 4/ A.D. 1610 mt.

Morale q. feed 5000 is treated under 7th S. after Trinity

at p. 80: 16th S. after Trinity in Table Contents

Scrips used in Expos. of Liturgy Seriatim

Q.W. serve in School for teaching Child.n?

Motum retentio prava morosa est

eque ac novitas (Bacon)

Sts' days fm John Baptist's Day pt. iii

wh. follows 25th S. after Trin. at p. 227.

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see eg. p 247 of part 4

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TO THE MOST REVEREND FATHER IN GOD, RICHARD BANCROFT, LORD Archbiſhop of Canterburie, Primate of all England, and Metropolitane, Chancellor of the Vniuerſitie of *Oxenford*, and one of his *Maieſties moſt honorable priuie Counſell; my very good Lord.*

AS Chriſt, [a] *ſo the Church*, and as the Church, ſo the *Liturgie* of the Church is crucified betweene two malefactors: on the left hand *Papiſts*, on the right hand *Schiſmaticks*; the one cannot ſay wherin it is truly [b] deficient, the other will not ſay but that it is efficient, vnder which the Goſpell hath ſo proſpered, as that [c] *England is ſwept from Babel, and Hieruſalem ſituated in our owne country*: yet both as at a common *Turke* ſhoote bitter arrowes againſt it. And the reaſon hereof is very plaine, becauſe *euery*

[a] *Tertullian, vti Maldonat. in 6. Ioan. 44.*

[b] *Letter of Pius 5. to Q. Elizabeth, & Briſtow motiue 34*

[c] *Dod expoſit. preſac. Commandements.*

Pope is an open Schiſmatik, and euery Schiſmatick a ſecret Pope. Theſe Foxes (as [d] *Luther* ſpeakes) *are tied together by the tailes, although by their heads they ſeeme to bee contrary*; combined in faction, howſoeuer different in faith. Againſt the *Romaniſt* I vſe a ſword, againſt the *Noueliſt* a buckler, againſt both armour of proofe: for theſe *Scholiall annotations* in part deſcrie, but my larger expoſitions of the *Goſpels* and *Epiſtles* hereafter ſhall more fully deſcribe, their malicious or ignorant miſconſtruing of our Church.

In the meane while and for euer I wiſh all happineſſe to your Grace: and reſt your

Humble ſeruant to be commanded in the buſineſſe of God and his Church,

IOHN BOYS.

[d] *Præfat. Comment. in Galat.*

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THE MINISTERS INVITATORIE.

At what time ſoeuer a ſinner doth repent &c.

ALL theſe texts of holie writ premiſed, are (as it were the bels of *Aaron*) to ſtirre vp deuotion, and to toll all in to Gods houſe. The whole ring conſiſts of two notes eſpecially, {Mans miſerie. Gods mercie.

The which are two chiefe motiues vnto [a] prayer, as we finde, precept *Matth.6.9. Pray ye after this maner; Our Father which art in heauen.* [b] Admonens adoptionis diuinæ, *Pater Noſter*; & peregrinationis terrenæ, *Quies in cœlis*; vt ſimul intelligamus egere nos auxilio, quia peregrini; & fiduciam petendi concipiamus, quia filij dei.

And paterne *Luke* 15: want and woe in the leaud ſonne, pitie and plenty in the good father, occaſioned repentance, neuer repented. Of the one it is commonly ſaid; [c] *Oratio ſine malis, eſt quaſi auis, ſine alis.* Of the other; *I will come into thine houſe euen vpon the multitude of thy mercy: Pſalm.5.7. To thee will I ſing, becauſe thou art my refuge, and mercifull God. Pſal.59.17.* In the vulgar Latine; *Deus meus miſericordia mea.* Whereupon [d] *Auguſtine; O nomen ſub quo nemini deſperandum eſt.*

Wherefore the Miniſter out of a due conſideration of both, exhorteth his people in an Apoſtolicall ſtile, to confeſſe their ſinnes humbly to the Lord, who is able to heare, becauſe *Almightie*; and willing to helpe, becauſe *moſt mercifull.*

[a] *Luther. loc. com. tit. de Inuocat.*

[b] *Bernard. ſer. de nat. B. Mariæ qui inſcribitur ac aquæ ductu.*

[c] *Nathan Chytræus in viatico.*

[d] *In locum Tom. 8. fol. 414. lege plura.*

Dearely beloued.

Almighty and moſt mercifull Father.

The Confession of sinnes.

THe matter and manner of which Confession all other *Liturgies* approoue, both ancient (as the *Liturgies* of S. [c] *Iames*, of S. [f] *Basil*, of the [g] *Syrians*, of the [h] *Ethiopians*) and moderne (as the *Scotish*, *Geneuian*, [i] *English* admonitioners set forme of common praier, [k] *Italian*, *Spanish*, *Dutch*) all which allot Confession of sins a place, and this place principally. *The reason hereof* is taken out of Gods own booke, Prouerbs 18. 17. *Iustus in exordio sermonis accusator est sui.* The iust man in the beginning of his speech is an accuser of himselfe: for so reade S. *Ambrose ser.* 4. vpon the 118. Psalme. S. *Hierom, lib.* 1. *contra Pelagian.* *Melanct hon in loc.* and from the practise of Gods owne people the Iewes: as that noble gentleman *Philip Mornai* notes in *lib.* 1. *de Missa. cap.* 3.

The *Nouelists* only mislike the Ministers absolution, and therfore in the Conference at *Hampton* Court, Ian. 14. 1603. they gained so much as to haue it in a more milde terme called, *Remission of sins*. Herein resembling the people of [l] *Bengala*, who are so much afraid of Tigers, as that they dare not call them Tigers, but giue them other gentle names. *Ne si propriam nomenclaturam tribuant, cõtinuò dilacerentur.* Concerning absolution, see the Gospell *Dominic.* 19. *post Trin.*

[c] *Margarinus Bibliothec. pat. tom.* 4 *col.* 21.
[f] *Ibidem col.* 37.
[g] *Col.* 65.
[h] *Col.* 110.
[i] Imprinted at Middleburgh 1586.
[k] Discourse of the troubles of Franckford, pag. 7.
[l] *Pimenta de statu rei Christian. in India Orien.*

The Pater Noster.

THis Praier excels all other in [m] many respects, as being the [n] Gospels *Epitome*, compiled by Wisdome it selfe, so [o] large for matter, so short for phrase, so sweet for order, as that it deserueth worthily to haue both the Best and the Most place in our *Liturgie*. The [p] First, as guide to the rest: the Most, as a necessary [q] complement to supply whatsoeuer is wanting in other: and therefore it is vsed at the end of the Letanie, at the end of the Communion, at the end of Baptisme, at the end of other sacred actions: (as [r] one fitly) *Tanquam sal omnium diuinorum officiorum.*

It hath three parts:
1. A proeme; *Our Father, &c.*
2. A petition; *Hallowed be thy name, &c.*
3. A conclusion; *For thine is kingdome, &c.*

[m] *Bellarmin. de bonis operibus in particular. lib.* 1. *cap.* 4.
[n] *Tertull. lib. de orat. cap.* 1.
[o] *Cypr. ser. de orat. Dom.*
[p] *Tertull. vbi supra.*
[q] *Hooker Eccles. polit. lib.* 5. §. 35.
[r] *Durandus rational. diuin. offic. lib.* 5. *cap.* 5. §. 17.

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In the firſt note thoſe three things required in an abſolute agent:

1. *Will*, becauſe hee is ours: for euery one wiſheth well vnto his owne, *and hee that doth not is worſe then an Infidel:* 1.Tim.5.8
2. *Skill*, becauſe a father. *Your father knoweth whereof you ſtand in need:* Matth.6.8.
3. *Power*, becauſe in Heauen. *Strength commeth from heauen:* 1.Macchab.3.19.

So that if we aske, we ſhall haue; if ſeeke, we ſhall finde; if knocke, it ſhall be opened vnto vs: becauſe God is a *father, Our father, our father in heauen.*

Our] Admoniſheth vs of [f] mutual loue; for without loue, there is no true faith, and without true faith, no true prayer: Rom.14.23. As the Serpent doth caſt vp all his poyſon before he drinke, ſo wee muſt degorge our malice before wee pray.

Father] Vſed heere rather [t] *eſſentially*, then *perſonally*. So, God is a father in creation: Deut.32.6.

In education, Eſai.1.2: πατὴρ *quaſi* [u] πάντας τοὺς; happilie more fitly, παῖδας τοὺς.

In inſtruction, { Inwardly by his Spirit: Rom.8.26. Outwardlie by his Preachers: Matth. 10.20.

In compaſſion: Pſal.103.13.

In correction: Heb.12.6. [x] *Qui excipitur è numero flagellatorum, excipitur è numero filiorum.*

In yeeres: Dan.7.9.

But a father in reſpect of his adoption [y] more principally: Rom.8.15.16.

In Heauen { Myſticall: as [z] *Auguſtine* and [a] *Ambroſe* conſtrue it: in holy men of heauenly conuerſation. Who are his proper [b] temples and [c] houſes in whom hee will dwell: Ioh.14.23.
Materiall: as other generally: for albeit hee be preſent euere where, yet hee doth manifeſt

[f] *Cyp. vbi ſupra & Ambroſ. lib. 5. cap. 4. de ſacramentis.*

[t] *Vrſinus Cat. tit. de precat. & Magdeburg. cent. 1. col. 139.*

[u] *Germanus Patriarc. Conſtant. expoſit. orat. dom.*

[x] *Gloſſa in loc.*

[y] *Cyp. Auguſt. Ambroſ. &c.*

[z] *Lib. 2. de ſer. dom. in monte. tom. 4. fol. 812.*

[a] *Vbi ſup. cœlum eſt ibi vbi ceſſat culpa.*

[b] 1.Cor.3.16.

[c] *Heb.3.6.*

niſeſt himſelfe to bleſſed ſoules and Angels in heauen, and to vs in glory from heauen eſpecially: Pſal.19.1. Gen.19.24. 1.Theſſ.4.16.

Petition.

THe petition in the iudgements of [d] neotericall authors hath ſixe branches: whereof three concerne our loue, wherewith wee loue God in himſelfe, and three wherewith wee loue our ſelues in God: in [e] ſigne whereof the pronowne *Thy*, is affixed to the three firſt, *thy name, thy kingdome, thy Will:* but the pronownes *Vs*, and *Ours*, to the reſt. *Our bread, our treſpaſſes, leade vs not* &c.

Or (as [f] other diuide) the petition is, { *Precatio bonorum.* / *Deprecatio malorũ.*

- A requeſt for good things, whereof the
  - First concernes Gods glorie, *Hallowed be thy name.*
  - Reſt our good, [g] of
    - Glorie; *Thy kingdome* &c.
    - Grace; *Thy will* &c.
    - Nature; *Giue vs this day our dailie bread.*
- A deprecation of euill, which is of [h] two ſorts:
  - *Malum culpæ*, an euill which is ſin
    - Paſt, *Forgiue vs our treſpaſſes* &c.
    - To come; *Leade vs not into temptatiõ.*
  - *Malum pœnæ*, an euill which is a puniſhment for ſinne, *Deliuer vs from* [i] *euill*
    - *Internall*, and helliſh conſcience.
    - *Externall*, bodilie dangers.
    - *Eternall*, euerlaſting death.

In one word, from all that thou ſeeſt euill for vs [k], be it proſperitie, or aduerſitie: ſo wee pray in the Letanie; *Good Lord deliuer vs in all time of our tribulation, in all time of our wealth*, &c. [l] *Nondum enim ſumus in eo bono, vbi nullum patiemur malum.*

[d] *Caluin. Inſtit. lib. 3 cap. 20. §. 35. Maldonat. & Ianſen. in loc.*
[e] *Caietan. com. in 22æ. Thom. q. 83. art. 9.*
[f] *Albertus & Gorran. in Matth. 6.*
[g] *Gorran. Guido manipul. curat. vel vt alij ſummum, medium, infimum.*
[h] *Tertull. lib. 2. cont. Marcion. cap. 14.*
[i] Agreeable to the Churches expoſition in the common Catechiſme: *& Melanchon loc. com. tit. inuocat.*
[k] *Bellarm. Cat. cap. 4.*
[l] *Auguſt. epiſt. 121. cap. 11.*

[m] Other

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[m] Other affirme that the firſt three petitions are concerning the life to come: the laſt three concerning the life preſent: that which is in the middle, *Giue vs this day our daily bread*, concerning both.

[m] *Durandus rational. diuin. lib. 4. cap. 47. §. 8.*

Theſe ſeuen (if wee make ſo many petitions) are [n] correſpondent to the ſeuen gifts of the bleſſed ſpirit, Eſai. 11. 2. and ſeuen beatitudes, Matth. 5. [o] againſt the ſeuen capitall ſinnes: [p] *Ramus* hath obſerued that this prayer anſwereth the Decalogue.

[n] *Beauxamis har. Euang. tom. 2. fol. 220.*
[o] *Durandus vbi ſupra §. 9.*
[p] *De religione Chriſtian. lib. 3. cap. 3.*

God is *our father: Ergo*, we muſt *haue no other gods.*

In heauen: Ergo, *no grauen Image*, &c.

Hallowed be thy name: Ergo, *not take his name in vaine.*

Thy kingdome come, thy will be done: Ergo, wee muſt ſanctifie the Sabbath, and worſhip him according to his word.

Giue vs this day our daily bread, that hauing ſufficient, we may be rather helpfull, *Honour thy father*, &c. then hurtfull, by wronging our neighbour, in deed, *Thou ſhalt not kill, not commit adultery, not ſteale:* In word, *Thou ſhalt not beare falſe witneſſe*, &c.

Leade vs not into temptation: Ergo, *not couet our neighbours houſe, nor his wife*, &c.

Forgiue vs our treſpaſſes: Ergo, bound to keepe the whole law: which occaſioned [q] *Luther* to ſay, *Docet oratio dominica nos eſſe quotidianos peccatores, & totam vitam eſſe pœnitentiam:* all our life to be nothing elſe but a [r] *Lent* to prepare our ſelues againſt the *Sabbath* of our death, and *Eaſter* of our reſurrection.

[q] *Loc. com. tit. de inuocat.*
[r] *Bernard. ſer. 3. de Ieiunio quadrageſ.*

Concluſion.

SOme cauill at our Seruice book for omitting this clauſe; yet [s] *Caluin* doth acknowledge that it is not extant in any Latine copies: of which [t] *Eraſmus* and [u] other Diuines haue ſundrie coniectures. Howſoeuer, the Church is blameleſſe, ſeeing our [x] Bible, which is *Iudex quo*, receiueth it, and the Miniſter, which is *Iudex qui*, the ſpeaking booke, doth vſually repeate it: and ſo ſaying it, in their opinion wee doe well: and not ſaying it, according to the paterne

[s] *Inſtitut. lib. 3. cap. 20. §. 47.*
[t] *Annot. in locum.*
[u] *Ianſen. & Maldonat. in loc. D. Fulke anſwere to Rhem. præfa. ſect. 38.*
[x] *Matth. 6. 13.*

of all the Latine, and ſome of the Greeke Fathers, and of S. *Luke* himſelfe, not ill.

It containes { A reaſon of our prayer; *for thine is kingdome*, &c.
A teſtification of our aſſurance that God will heare our prayer, *Amen*.

Thine is] Earthlie Princes haue kingdome, power, and glorie from God, Dan. 2. 37. but God hath all theſe from, and in himſelfe: 1. Chron. 29. 11. Seeing he hath intereſt in all things, it is our dutie to come vnto him for euery thing: and as he hath right to all, ſo power to diſpoſe of all: and therefore we cannot doe any thing we deſire, but by power receiued of him. And if his be power and kingdome, then it followeth neceſſarily, that his is all glorie. Therefore we muſt inuocate his holie name, that hereby wee may giue him his due. This one dutie is *Alpha*, and *Omega*, the firſt thing wee muſt beg, *hallowed be thy name*: and the laſt wee muſt performe, *Thine is glorie: for euer*] [y] It is a *Rabbinicall* conceit that the laſt Pſalme hath thirteene *Halleluiahs* anſwering thirteene properties in God, ſpecified, Exod. 34. 6. 7. Now in that the Prophet doth begin and end with *Halleluiah*, ſtirring vs vp in euery verſe of that Pſalme, and in euery ſentence of euery verſe, to praiſe the Lord, hee doth inſinuate that this one is our only ſeruice: for whereas after twelue *Halleluiahs* a thirteenth is added, it doth ſignifie, that when wee haue done all, wee muſt begin againe with Gods praiſe, that as his mercie is from euerlaſting, to euerlaſting, from euerlaſting predeſtination, to euerlaſting glorification; ſo our praiſe for euer and euer: here we muſt begin the Pſalme of glorie, but becauſe God hath appointed in this ſhort life, that wee ſhould not ſing in *Longs*, but (as Muſitians ſpeake) in *brieues* and *ſemibrieues*, it muſt be continued in the quier of heauen heereafter, or in this world for euer and euer [z] *intentionally*, though not *actually*. For as the wicked [a] if hee could liue for euer, would ſinne for euer; ſo the good man, if God ſhould ſuffer him to breathe on earth for euer and euer, hee would not ceaſe to ſerue him euer and euer.

Amen]

[y] *Genebrardus in vlt. Pſalm.*

[z] *Thomas 22. æ. quæſt. 83. art. 14*
[a] *Ioan. de. combis: Theolog. compend. lib. 7. cap. 21.*

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Amen.] The which word is the [b] ſeale of all our petitions, to make them authenticall: importing [c] both aſſent, and aſſurance that our requeſts ſhall be granted. And therefore (as [d] one notes aptly) this *amen*, is of more value then all the reſt, by how much our faith is more excellent then our deſire: for it is a teſtification of our faith, whereas all the petitions are only teſtifications of our deſire. [e] *Ludolphus* hath compriſed all in this ſhort paraphraſe.

[b] *Hieron. in 6 Matth.*
[c] *Church Cat. Muſculus, Urſinus, &c.*
[d] *Perkins* vpon the Lords praier.
[e] *De vita Chriſti part. 1. cap. 37*

PAter noſter: Excelſus in creatione, ſuauis in amore, dues in hæreditate; *qui es in cœlis:* ſpeculum æternitatis, corona iucunditatis, theſaurus felicitatis. *Sanctificetur nomen tuum*: vt nobis ſit mel in ore, melos in aure, iubilum in corde. *Adueniat regnum tuum:* non illud modò potentiæ, quod nunquam euertitur, ſed iſtud gratiæ, quod ſæpius auertitur: adueniat ergo iucundum ſine permixtione, tranquillum ſine perturbatione, ſecurum ſine amiſſione. *Fiat voluntas*, non noſtra, *ſed tua, ſicut in Cœlis* ab Angelis, ſic etiam *in terra* ab hominibus: vt omnia quæ non amas, odio habeamus; quæ diligis, diligamus; quæ tibi placent, impleamus. *Panem*, doctrinalem, ſacramentalem, victualem, *noſtrum:* ſed ne putetur a nobis, dicimus *da nobis: quotidianum*, qui ſufficiat nobis. *Et dimitte nobis debita noſtra.* Quæcunque contra te commiſſimus, aut contra proximos, aut contra noſmet ipſos. *Sicut & nos dimittimus debitoribus noſtris*, qui nos offenderunt, vel in verbis, vel in perſonis, vel in rebus. *Et ne nos inducas in tentationem*; mundi, carnis, Diaboli. *Sed libera nos à malo*, præſenti, præterito, futuro. Hæc potes, *quia tuum eſt regnum & potentia*; hæc vis, quia *tua gloria, nunc & in ſecula, Amen.*

Pſalm. 51. 15. *Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe.*

AS man is a little world in the great, ſo the tongue a great world in the little. [f] *Nihil habet medium, aut grande malum eſt, aut grande bonum.* If good (as *Eunapius* ſaid of that famous Rhetorician) a *walking librarie*, a whole Vniuerſitie

[f] *Hieron. poſter. expoſit. in Pſal. 119.*

Vniuerſitie of edifying knowledge: but if bad (as [g] S. *Iames* doth tell vs) *a world of wickedneſſe*. No [h] better diſh for Gods [i] publike ſeruice, when it is well ſeaſoned: againe, none worſe when ill handled.

So that if we deſire to be doore-keepers in Gods houſe, let vs intreat God firſt to be a doore-keeper in our houſe, that he would ſhut the wicket of our mouth againſt vnſauory ſpeeches, and open the doore of our lippes, that our mouth may ſhew forth his praiſe. This was *Dauids* praier, and ought to be thy practiſe, wherein obſerue three points eſpecially:

Who: the Lord.

What: open my lippes.

Why: that my mouth may ſhew thy praiſe.

For the firſt; man of himſelfe cannot vntie the ſtrings of his own ſtammering tongue, but it is God only which openeth a [k] *doore of vtterance*. When we haue a good thought it is (as the ſchoole doth ſpeake) *gratia infuſa*; when a good word, *gratia effuſa*; when a good worke, *gratia diffuſa*. Man is as a locke, the ſpirit of God as a key, [l] *which openeth and no man ſhutteth*; againe, *ſhutteth, and no man openeth*. He did open the heart of *Lydia* to conceiue well, *Acts* 16. the eares of the Prophet to heare well, *Eſay* 50. the eies of *Eliſhaes* ſeruant to ſee well, 2. *Kings* 6. and here the lips of *Dauid* to ſpeake well. And therefore whereas in the former verſe he might ſeeme too peremptory, ſaying, *my tongue ſhall ſing of thy righteouſneſſe*; he doth as it were correct himſelfe by this latter edition, and ſecond ſpeech: O Lord, I finde my ſelfe, of my ſelfe, moſt vnable to ſing or ſay, but *open thou my lips*, and touch thou my tongue, and then I am ſure my mouth ſhall ſhew thy praiſe.

This doctrine ſheweth in generall our dependance on God, *in* [m] *whom we liue, and moue, and haue our being*; from whom only commeth [n] *euery good and perfect gift*.

Man is Gods image: *Gen.* 1. 26. Some [o] tranſlators vſe the word which ſignifieth a ſhadow. Now as an image or a ſhadow doth onely mooue as the bodie whereof it is a likeneſſe; when the body doth ſtretch forth an arme, the ſhadow

[g] *Cap.* 3. 6.
[h] *Plutarch. Æſop.*
[i] *Pars optima digna quæ ſit hoſtia. Prudent. hym. de Roman. martyre.*
[k] *Coloſ.* 2. 3.
[l] *Apocal.* 3. 7.
[m] *Acts* 17. 28.
[n] *Iames* 1. 17.
[o] *Didacus de la Vega. con.* 7. *ſuper Pſal* 4. *pœnitential. & Oleaſter in cap.* 1 *Gen.*

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ſhadow preſently hath an arme; when the bodie doth put foorth a legge, the ſhadow hath a legge. So man in all his actions, as a ſhadow depends on God, as the ſole foundation of all his [p] being.

In more particular, this ouerthroweth all [q] workemongers, and (if I may ſo ſpeake) babling word-mongers. If a man cannot open his owne lips to praiſe God, much leſſe direct his owne heart to pleaſe God: if not able to tune his tongue, let him not preſume to turne his ſoule.

And if a man cannot open his mouth aright, let him not picke it with a falſe key, but rather pray with *Dauid* in the 141. Pſalme: *Set a watch O Lord before my mouth, and keepe the doores of my lips.* As it is abſurd in building to make the porch bigger then the houſe; ſo, monſtrous in nature, when wee commit burglarie, breaking the doores and pulling downe the [r] barres of our mouth, that the narrow paſſage may be made wide for our bigge words, and high conceits. A foule fault when our words are either too many, or too mightie: Eccleſiaſtes 5.1.

2. Point what: *Open my lips.*

Dauid [s] elſewhere thinkes our mouth too much open, and S. [t] *Iames* that our tongue is too glib and vnrulie. *Lingua facilè volat, & ideo facile violat* (ſaith [u] *Bernard.*) In old age, when all other members are dull and ſtiffe, the [x] tongue notwithſtanding is quicke and nimble. What neede any then pray for opening their lippes? I anſwere with the Prophet *Ieremie*, chap 4. verſ. 22. *They are wiſe to doe euill, but to doe well they haue no knowledge.* Men haue tongue enough to ſpeake ill, an open mouth to blaſpheme God, and ſlander their neighbour; but like *Plinies Aſtomi*, no mouth, no lippes, no tongue, poſſeſſed with a dumbe diuell when they ſhould ſpeake well.

Hierome, [y] *Baſil*, *Euthymius*, and other ancient Doctors obſerue, that naturall corruptions, and actuall ſinnes are the very rampiers which ſtop this free paſſage. So *Dauid* himſelfe doth expound himſelfe, verſ. 14. *Deliuer me from blood guiltineſſe, O God, and my tongue ſhall ſing of thy righteouſneſſe.* His vnthankfulneſſe did crie: his adulterie crie: his mur-

[p] *Dan. 5. 23.*
[q] *Locus contra Pelagianos, vti Genebrardus in loc.*
[r] *Eccleſiaſticus 28. 24.*
[s] *Pſal. 14. 5.*
[t] *Cap. 3. 8.*
[u] *Serm. de Triplici cuſtodia manus, linguæ, cordis.*
[x] *Eraſmus com. de lingua. & Auguſt. lib. 10. Confeſſ. cap. 37. quotidiana fornax eſt humana lingua.*
[y] *In locum.*

ther crie vnto the Lord for reuenge: but alas, himselfe was mute, till God in exceeding great mercie did stop the mouthes of his clamorous aduersaries, and gaue him leaue to speake.

Here we note the great *wisedome of the Church*, assigning this place to this versicle in this booke: namely, before the *Psalmes, Lessons* and *Collects:* and yet after the *Confession* and *absolution* of our sinnes, insinuating that our mouthes are silenced only by transgression, and opened only by God: and therefore when wee meete together in the Temple to bee thankfull vnto him, and to speake good of his name, wee must craue first, that according to the multitude of his rich mercies, hee would pardon all our old sinnes, and then put into our mouth a new song: that, as the seruice is holie, the time holie, the place holie; so we likewise the [z] persons holie, who sing, Holy, holy, holy, &c.

[z] *Pulchra non est laus in ore peccatoris. Hieron. in loc.*

Deus faciat tam commodum, quàm Ecclesia fecit accommodum. Our fathers in this imitated the learned *Hebrew Doctors*, inioyning that this verse should be said at the beginning of euery prayer, in [a] *tractatu Berachoth:* that is, their Liturgie, being the first part of the Talmud, as *Pet. Galatinus lib. 1. cap. 5. de Arcanis: & Sixtus Senensis Bibliothec. lib. 2 pag. 121.*

[a] *Genebrardus in locum.*

My lips] A part for the whole, sufficient abilitie to praise God: *Ex abundantia* [b] *cordis os loquitur.* He doth intreate God then, as before, for a cleane hart, and a right spirit, that his [c] old ioyes of conscience may bee renued, and all the whole man throughly repaired, a good [d] desire to begin, a ready will to continue, a constant resolution to end in Gods holie seruice.

[b] *Mat. 12. 34.*

[c] *Musculus in locum.*

[d] *Lucas Lossius in locum.*

The key of the mouth ought not to stand in the doore of the lippes, but to be kept in the cabinet of the minde.

For [e] *the heart of fooles is in their mouth, but the mouth of the wise is in their heart. Dauid* therefore doth desire first a new [f] soule, then a new song. The tongue is ambassadour of the minde; as often as we speake without meditation before, so often the messenger runneth without his errand.

[e] *Ecclesiasticus 21. 26.*

[f] *verse 10.*

And

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And idle words are not little ſinnes, of which one day wee ſhall giue great g account.

g *Mat.12.36.*

The mind then and the mouth muſt goe together: in ciuill communication, hee that will not ſpeake idlely, muſt thinke what he ſpeakes; and he that will not ſpeake falſely, muſt ſpeake what he thinks. In holy deuotion, God muſt be praiſed vpon *well* h *tuned Cymbals, and loud Cymbals,* in his quier: firſt *tune well,* a prepared i heart, then *ſound well,* a cheerfull tongue like the k pen of a ready writer. Albeit *mentall* praier at ſometime, and in ſome place, be ſufficient: yet l *vocall,* in Gods publike worſhip, is neceſſary, to ſtir vp and blow the coales of zeale both in our ſelues and others. *Open lips in open ſeruice.*

h *Pſal.150.5.*
i *Pſal.108.1.*
k *Pſal.45.2.*
l *Thom.22æ. quæſt.83.art.12*

Why: 3. part.

That my mouth may ſhew thy praiſe.] That as of m thee, and through thee, and for thee are all things; ſo to thee may be praiſe for euermore. See *Pater Noſter.*

m *Rom.11.36.*

God is of himſelfe, and in himſelfe ſo great, ſo good, as that we cannot any way detract or adde to his glory. *Nec* n *melior ſi laudaueris, nec deterior ſi vituperaueris.* I anſwere, though we cannot make Gods praiſe greater in it ſelfe, yet we may make it ſeeme greater vnto other; it is our dutie to *ſhew forth his praiſe* in all our words and actions too: for albeit we cannot make a new God, and a new Chriſt, (as the Papiſts doe) yet our good example, and gratious ſpeech, may make little Chriſt a great Chriſt; occaſion all thoſe with whom we conuerſe to magnifie the Lord now, who little regarded him before. See the *Magnificat.*

n *Auguſt. in Pſal.134. Non augetur benedictione, nec minuitur maledict. noſtra. Idem in Pſal.66.*

This annunciation of praiſe conſiſts of often repetition and particular enumeration of Gods eſpeciall goodneſſe towards vs. o *Auguſtine* therefore doth gloſſe the text thus: *Laudem tuam, quia creatus ſum. Laudem tuam, quia vt confiterer iam monitus ſum. Laudem tuam, quia peccans non derelictus ſum. Laudem tuam, quia vt ſecurus eſſem mundatus ſum.*

o *In locum tom. 8. fol.339.*

p *Hugo* comprehends all, which concernes vs all, in foure words: God is to be praiſed, *quia Creator ad eſſe, Conſeruator in eſſe, Recreator in bene eſſe Glorificator in optimo eſſe: qui*

p *Hugo Cardinal. in Luc. cap. 10.27.*

q *Auguſt. de lib. arb trio lib. 3. cap. 15*

q *non reddit Deo faciendo quod debet, reddet ei, patiendo quod debet.*

The whole text doth teach all men generally the language of *Canaan*[u], that is, what and how to ſpeake, that their mouth may glorifie God, and edifie their brethren. Eſpecially Paſtors to [x] *minister a word in time to the weary*; ſo to tune their notes, as that they may be *like apples of gold with pictures of ſiluer*. In all their ſermons to preach *Ieſus* for *Ieſus*, hunting not after their owne, but his glory. Lord open my lips that my mouth may ſhew not *My praiſe*, but *Thy praiſe*, ſaith *Dauid*.

u *Eſay 19. 18.*

x *Eſay 50. 4.*

y *Pſal. 25. 11.*

Gloria Patri.

z *Derel gione Chriſtian. lib 1. cap. 19.*

a *Ex patrem: per filium: in ſpir. ſanct. Lombard. lib 1. ſent. diſt. 36. & Auguſtin. de Trin. lib. 6. cap 10.*

b *Epiſtol. 78. & Melanct. expoſit. ſymbol. Nicen. tom. 1. fol. 403.*

THis Hymne is of good credit, and great antiquity. [z] *Ramus* acknowledgeth ingenuouſly both. It is a paraphraſticall expoſition of that excellent ſpeech, *Rom.* 11. 36. [a] *Of him, and through him, and for him are all things, to him be glory for euer, Amen:* vſed in the Church to manifeſt our ſound iudgement in matter of doctrine concerning the ſacred Trinitie. We muſt (ſaith [b] *Baſil*) as we haue receiued, euen ſo baptize, and as we baptize, euen ſo beleeue, and as we beleeue, euen ſo giue glory. Baptizing we vſe the name of the Father, of the Sonne, of the holy Ghoſt: confeſſing the Chriſtian faith, we declare our beliefe in the Father, and in the Sonne, and in the holy Ghoſt: aſcribing glory to God, we giue it to the Father, and to the Sonne, and to the holie Ghoſt. And howſoeuer *Anabaptiſticall Antipodes*, out of their ambitious humour to contradict all other, and heare themſelues only ſpeak, would haue thruſt out of the Church all ſolemne ſet formes of holy ſeruice: yet *Gloria Patri* ſtands ſtill, and like a true Martyr doth ſhew the greateſt counteuance in loweſt eſtate.

c *Alcuinus lib. de offic. diuin.*

d *Florilegus fol. 104.*

e *Magdeburg. Cent. 4. col. 617.*

For antiquitie, ſuch as looke loweſt affirme that it was ordained firſt by [c] *Damaſus, ann. Dom.* [d] 376. Others, that it was enacted in that famous Councell of *Nice*, conſiſting of 318. Biſhops vnder *Conſtantine* the Great, *an.* [e] 320.

Fabadius in lib. aduerſus Arrian. inſinuates, that it was vſed in the Church long before. The curious in this point

may

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may further examine [f] *Bellarmine*, and that *Oxenford* of learning, Maſter *Richard* [g] *Hooker*.

[f] *De Miſſa lib. 2. cap. 16.*
[g] *Eccleſiaſt. polit. lib. 5. § 42.*

Venite exultemus Domino.

IT is euident, not only by [h] Church hiſtory, but alſo by the Scripture, that *Pſalmes* haue alwaies taken vp a great roome in diuine ſeruice. [i] *Mat. 26. 30. 1. Cor. 14. When you come together, as euery one of you hath a Pſalme.*

Let not any then wonder at our often *Pſalmodie* both after, and before the word expounded, and read: and ſometime interlaced betweene both. A cuſtome continued in all other reformed Churches of *Scotland, France, Flanders, &c.*

Aboue all other Pſalmes, [k] our Church hath fitly choſen this, as a whetſtone to ſet an edge vpon our deuotions at the very beginning of publike praiers in the Temple: teaching plainly for what matter, and after what maner, it behoueth vs to ſerue God in his Sanctuary. For it conſiſts of two parts:

1. An exhortation to praiſe God, in the 1. 2. 6. *verſes*.

2. An allegation of cauſes why we ſhould doe this, and they bee taken either from his
- Mercies,
  - In generall; for creating and ruling the whole world: 3. 4. 5.
  - In particular, for electing his Church. 7.
- Iudgemẽts, in the
  - 8. 9. 10. 11. ſetting before their eies a fearefull example, and that in their owne Fathers, for omitting this excellent dutie.

In the firſt part two points are remarkable:
- Who muſt praiſe; *Let vs ſing, let vs come, let vs worſhip.*
- How
  - Where; *Before his preſence.*
  - Whereto; *Sing to the Lord.*
  - Wherewith; with *our voice*: *Let vs ſing*: with our heart, *heartily*: with hands and knees, *O come let vs worſhip and fall downe and kneele before the Lord our maker.*

[h] *Auguſt. lib. 10. Confeſſ. cap. 33. & præfat. in Pſal. 118. Tertullian. lib. de Velandis virginib. cap. 7.*
[i] *Scaliger de emendat temp. lib. 6. pag. 273. edit. 1593.*
[k] Maſter *Deering* Lect. 15. vpon the Epiſtle to the Hebrewes.

For the firſt: [l] *Dauid* is not content alone to praiſe God, but exciteth all other about him to doe the ſame: *O come let vs ſing.* Now *Dauid* may be conſidered

As a { Priuate man. / Publike perſon, { Prince. / Prophet.

Here then is a threefold paterne in one: An example for Maſters to ſtir vp their familie; an example for Preachers to exhort their people; an example for Princes to prouoke their ſubiects vnto the publike worſhip of the Lord. It becommeth great men, eſpecially to be good men: as being [m] *vnprinted ſtatutes*, and [n] *ſpeaking lawes* vnto the reſt. This affection was in [o] *Abraham*, [p] *Paul*, [q] *Ioſua*, and ought to be in all, [r] *exhorting one another while it is called to day.*

You hold it a good rule in worldly buſineſſe, not to ſay to your ſeruants, Come ye, goe ye, ariſe ye: but, let vs come, let vs goe, let vs ariſe. Now, ſhall the children of this world be wiſer in their generation, then the children of light? Do we commend this courſe in mundane affaires, and neglect it in religious offices? Aſſuredly if our zeale were ſo great to religion, as our loue is towards the world; Maſters would not come to Church (as many doe) without their ſeruants, and ſeruants without their maſters; parents without their children, and children without their parents; husbands without their wiues, and wiues without their husbands: but all of vs would call one to another, as [s] *Eſay* prophecied; *O come let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, hee will teach vs his waies, and wee will walke in his paths.* And, as *Dauid* here practiſed, *O come let vs ſing to the Lord, let vs heartily reioice in the ſtrength of our ſaluation.*

How] Firſt where; before the Lord, *before his preſence*, verſ. 2.6. God is euery where; [t] *Whither ſhall I goe from thy ſpirit? or whither ſhall I goe from thy preſence?*

Where.

True: *God is a circle, whoſe Center is nowhere, Circumference euery where*: yet is he ſaid in holy Scripture to dwell in [u] heauen, and to be preſent in his Sanctuarie more ſpecially;

[l] For he made this Pſalme. Heb. 4.7.
[m] *Greg. Nazian.*
[n] *Ariſt.*
[o] *Gen.* 18.19.
[p] 1. *Cor.* 9.22.
[q] *Ioſua* 24.15.
[r] *Heb.* 3.13.
[s] *Eſay* 2.3.
[t] *Pſal.* 139.7.
[u] *Mat.* 6.9.

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cially; manifeſting his glorie from heauen, his grace in the Church principally. For hee ſaid in the [x] Law, *In all places where I ſhall put the remembrance of my name, I will come vnto thee:* and in the [y] Goſpell, *Where two or three are gathered together in my name, there am I in the middeſt of them.* Albeit euery day be a Sabbath, and euery place a Sanctuarie for our priuate deuotions, according to the particular exigence of our occaſions; yet God hath allotted certaine times, and certaine places for his publike ſeruice: Leuit. 19.30. *Ye ſhall ſanctifie my Sabbaths, and reuerence my Sanctuarie.*

[x] *Exod.* 20.24.

[y] *Mat.* 18.20.

God is to be worſhipped euer, and euery where. Yet the *ſeuenth of our time*, and the *tenth of our liuing*, muſt more ſpecially be conſecrated to that honour which hee requires in the Temple. And therefore [z] *Caluin* is of opinion that *Dauid* vttered this ſpeech vpon the Sabbath: as if hee ſhould ſay, Come let vs ſing to the Lord, not in priuate only, but let vs come before his preſence with thankſgiuing. As in the 100. Pſalme: *Goe your way into his gates, and into his courts with praiſe.*

[z] *Comment. in locum.*

The conſideration of this one point, that God is in euery place by his generall preſence; in this holie place by his eſpeciall preſidence, may teach all men to pray not hypocritically for faſhion, but heartily for conſcience; not only formally to ſatisfie the law, but alſo ſincerely to certifie our loue to the Lord our maker, giuing vnto [a] *Cæſar the things which appertaine to Cæſar, and vnto God the things which belong to God.* That we may not only praiſe where we ſhould, but, as it followeth in the diuiſion *Whereto: Let vs ſing to the Lord; let vs reioyce in the ſtrength of our ſaluation, let vs ſhew our ſelues glad in him.*

[a] *Mat.* 22.21. *Si Cæſar in Nummo quærit imaginem ſuam Deus non quærit in homine Imaginē ſuam? Auguſtin. enar. huius Pſalmi.* Whereto.

Euery one in his merrie mood will ſay; Come let vs ſing, let vs heartily reioyce: But as good neuer a whit as neuer the better. Silence is a ſweeter note then a loud, if a leaud ſonnet. If we will needs reioyce, let vs (ſaith [b] *Paul*) *reioyce in the Lord:* if ſing, ſaith *Dauid, let vs ſing to the Lord.*

[b] *Philip.* 4.4.

Vaine toyes are ſongs ſung to the world; laſciuious balads are ſongs ſung to the fleſh; Satyricall libels are ſongs ſung to the Diuell; onely *Pſalmes and Hymnes, and ſpiritual ſongs*

[c] Coloſſ. 3. 16.
[d] Tom. 8. fol. 730.

ſongs are [c] *melodie for the Lord. Pie uebes 'Domino exultare ſi vis ſecurus mundo inſultare*, ſaith [d] *Auguſtine* vpon this text: we may not exalt but inſult ouer the world, the fleſh, the diuell; our exaltations and exultations are due to God only.

Venite exultemus Domino.

LEt vs worſhip and fall downe and kneele before the Lord our maker: not before a *Crucifix*, not before a rotten Image, not before a faire picture of a foule Saint: theſe are not our makers, we made them, they made not vs. Our God, vnto whom we muſt ſing, in whom wee muſt reioyce, before whom we muſt worſhip, *is a great King aboue all gods:* hee is no god of lead, no god of bread, no brazen god, no wooden god; we muſt not fall downe and worſhip our *Ladie*, but our *Lord*; not any *Martyr* but our *Maker*; not any *Saint*, but our *Sauiour: O come let vs ſing vnto the Lord, let vs heartily reioyce in the ſtrength of our ſaluation.*

Wherewith.

Wherewith: with voyce, *Let vs ſing*; with ſoule, *let vs heartily reioyce*; with hands and knees, *let vs fall downe and kneele*, with all that is within vs, with all that is without vs; he that made all, muſt be worſhipped with all, eſpecially when we come before his preſence.

Comely geſtures in the Church.

Here let vs make a ſtand, and behold *the wiſe choice of the Church*, aſſigning this place to this Pſalme, which exciteth vs to come to the Temple quietly and ioyntly, *Come let vs ſing*; and when wee are come, to demeane our ſelues in this holie place *cheerefully, heartily, reuerently*. I would faine know of thoſe who deſpiſe our Canons, as not agreeable to the Canon of holy Bible, whether their vnmannerly ſitting in the time of diuine ſeruice be this kneeling; whether their ſtanding bee this falling downe; whether they giue God their heart, when as they will not affoord him ſo much as their hat; whether their lowring vpon their brethren, bee ſinging to the Lord; whether their dutie required here, bee to come in, to goe out, to ſtay in the Temple, without any reſpect of perſons, or reuerence to place.

[c] *Sum. conſer. pag. 27.*

I would ſuch as doe imitate the Turks in [c] habite, would likewiſe

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likewiſe follow them in humble comportment while they pray: [f] *Magna cum Ceremonia, & attentione ſacris ſuis interſunt Turcæ: nam ſi vel digito ſcalpant caput, periiſſe ſibi precationis fructum arbitrantur: quid enim ſi cum Baſſis ſermo tibi habendus, ergo multo magis ſi cum Deo.* Thinke of this yee that forget God, hee will not bee mocked, his truth is eternall, heauen and earth ſhall paſſe, but not one iot of his word ſhall paſſe: if an Angell from heauen, or diuell on earth, if any priuate ſpirit ſhall deliuer vnto you rules of behauiour in the Church, contrarie to this Canon of Gods owne ſpirit, let him be accurſed, *Anathema. Let vs ſing, let vs worſhip, let vs*, who feare God and honour the King, *fall downe and kneele before the Lord our maker.*

[f] *Augerius Buſbequius legat. Turcicæ epiſt. 3.*

Thus much of *Dauids* exhortation to praiſe God. The reaſons why we ſhould praiſe, follow. Set downe

Firſt briefly, God is our *Creator*; therefore *let vs worſhip and fall downe and kneele before the Lord our maker*, verſ. 6. He is our *Redeemer*; therefore *let vs ſing vnto the Lod, let vs heartily reioyce in the ſtrength of our ſaluation*: verſ. 1.

Secondly, more at large from his { Mercies in generall: verſ. 3.4.5. / Iudgements.

For the Lord is a great God:] Moſt mightie, almightie, able to doe whatſoeuer he will, and more then he will too. *See the Creed.*

In himſelfe ſo great, that the heauen of heauens cannot containe him, much leſſe any barren braine inwombe him: and therefore *Dauid* here being not able to ſet downe the leaſt peece of his greatnes in the *poſitiue* degree, comes to the *comparatiue*, ſhewing what he is in compariſon of other: *A great King aboue all gods.*

As being more excellent and mightie then any thing, or all things that haue the name of God,

Whether they be Gods in { Title, { [g] Angels in heauen. / [h] Princes on earth. } / Opinion, { As [i] gold is the couetous mans god, [k] bellicheere the Epicures god, an [l] Idoll the ſuperſtitious mās god. }

[g] *Elohim. Pſal. 8.5.*
[h] *Pſal. 82.6.*
[i] *Coloſſ. 3.5.*
[k] *Philip. 3.19.*
[l] *Pſalm. 96.5.*

Now the Lord is the King of all gods in title, for he made them: of all gods in opinion, for he can deſtroy them. [m] Angels are his meſſengers, and [n] Princes his miniſters, all [o] power is of the Lord. The manner of getting kingdomes is not alwaies of God, becauſe it is ſometime by wicked meanes; yet the power it ſelfe is euer from God, and therefore ſtiled in [p] ſcripture, the *God of gods*, as the [q] Wiſe man ſaith, *higher then the higheſt*: for religion and reaſon tell vs, that of all creatures in heauen an *Angell* is the greateſt; of all things on earth, an [r] *Emperour* is the greateſt: but the Lord (as you ſee) is greater then the greateſt, as being abſolute Creator of the one, and maker of the other: [s] *Quantus Deus eſt qui Deos facit!* How great a God is hee that makes gods, yea & marres them too at his pleaſure! ſurely this is *a great God, & a great king aboue all gods*. And therfore in what eſtate ſoeuer thou be, poſſeſſe thy ſoule with patience, reioyce in God, be ſtrong in the Lord, and in the power of his might: feare no man, no diuell, no other god, he ẏ is greater thẽ al theſe ſhal be thy defence; he will performe whatſoeuer in his word he did promiſe concerning this life & the next.

In his hand are all the corners of the earth] A reaſon to proue that God is a great King aboue all gods: he is a great God, becauſe a king of gods: and he is a King of gods, becauſe *in his hand are all the corners of the world*, ſubiect to his power and prouidence.

The moſt mighty Monarch on earth is king as it were but of a molehill, a Lord of ſome one angle: but in Gods *hand are all the corners of the earth, and the ſtrength of the hils*. i. of moſt puiſſant potentates, in compariſon of whõ al other are low valleyes; I ſay the ſtrength & height of the hils are his.

Antichriſt doth extoll himſelfe [t] *aboue all that is called God:* and the *Pope* doth make himſelfe *Lord of Lords*, vſurping *the* [u] *whole world for his dioceſſe:* yea hee hath a triple kingdome, according to his triple crowne; *Supernall*, extended to heauen, in canonizing Saints; *Infernall*, extended to hell, in freeing ſoules out of Purgatorie; *Terreſtriall*, extended ouer the whole earth, as being vniuerſall Biſhop of the Catholique Church. But alas, vaine man, hee is but *a fox in an*

[m] *Heb.1.14.*
[n] *Prou.8.15.*
[o] *Rom.13.1.*
[p] *Pſalm.50.1.*
[q] *Eccleſiaſt.5.7.*
[r] *Tertullian ad Scapulam: Omnibus maior dum ſolo deo minor.*
[s] *Auguſtin. in locum.*
[t] *2.Theſſ.2.4.*
[u] *Harding confut. of Iewels Apolog. part.2. cap.3.*

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an hole, many corners of the earth are not his; *England* (God be praiſed) is not his, *Scotland*, *Holland*, *Denmarke* not his, a great part of *France*, the greateſt part of *Germany* none of his; many thouſands in *Portugall*, *Italy*, *Spaine*, none of his; the great *Cham*, the *Perſian*, the *Turke*, the leaſt whereof is greater then himſelfe, none of his. And albeit all the Kings of the earth ſhould be drunken with his abomination, yet ſhould he bee paſtor vniuerſall of the Church, but as the diuell is [x] prince of the world; not by his owne might, but by others weakeneſſe, as Saint [y] *Paul* ſaid, *He is our maſter to whom we giue our ſelues as ſeruants to obey.*

[x] *Ioh.12.31.*
[y] *Rom.6.16.*

So likewiſe the gods of the ſuperſtitious Heathē haue not all the corners of the world: for, as themſelues ingeniouſly confeſſe, ſome were gods of ẏ water only, ſome of the wind, ſome of corne, ſome of fruite, [z] *Nec omnia cõmemoro, quia me piget quod illos non pudet.* As Heretikes haue *ſo many Creeds, as heads:* ſo the Gentiles (as [a] *Prudentius* obſerued) had ſo many things for their god, as there were things ẏ were good.

[z] *Auguſt. de ciuit. lib.4.cap.8.*
[a] *Lib.1. aduerſus Symachum.*

Quicquid humus, pelagus, cœlum, mirabile gignunt:
id duxêre Deos, colles, freta, flumina, flammas.

So that their god is not as our God, [b] *euen our enemies being Iudges.* Other hold ſome parcels of the earth vnder him, and ſome lay claime to the whole by vſurpation. But all the corners of the world are his by right of creation, as it followeth in the next verſe.

[b] *Deut.32.31.*

The ſea is his, for hee made it.] An argument demonſtratiue, to ſhew that all the world is ſubiect to his power: and therefore in the Creed, after *Almightie*, followeth inſtantly, *Maker of heauen and earth.*

If any ſhall demaund why *Dauid* nameth heere firſt and principally the *Sea*, before all other creatures: anſwere may be giuen out of [c] *Plinie*; *God, who is wonderfull in all things, is moſt wonderfully wonderfull in the Sea.* Whether we conſider (as [d] *Dauid* elſewhere:)

The
1. Situation of it.
2. Motion.
3. Innumerable creatures in it.
4. Wonderfull art of ſailing on it.

[c] *Lib.32. nat. hiſt. in proœm. Ipſa ſe natura vincit numeroſis modis.*
[d] *Pſalm.104.*

Yet God in the beginning [c] made this vnruly foaming fuming beaſt, and euer ſince ruled it at his becke: for *hee* [f] *ſtilleth the raging of the Sea, and the noiſe of his waues*; [g] *hee ſhutteth vp this barking* curre in the *channell*, as in a kennell; *he laieth vp the deepe, as in a* [h] *treaſure houſe*, ſaying to the waters, [i] *Hitherto ſhalt thou come, but no further, and here ſhall it ſtay thy proud waues.*

[c] *Gen.* 1.9.
[f] *Pſal.* 65.7.
[g] *Iob* 38.8.
[h] *Pſalm.* 33.7.
[i] *Iob* 38.11.

Hitherto concerning the greatnes, and goodnes of God in generall. Now *Dauid* in the ſeuenth verſe proceedes, intimating that the Lord of all in common, is our God in ſpeciall. Hee is the Lord our God, as being *the people of his paſture, and the ſheepe of his hands:* that is, himſelfe doth feede and fauour the Church in a more particular ſort, committing this charge to none other. See preface of the *Decalogue.*

The laſt reaſon is from iudgement: for God vſeth all meanes to winne men vnto him. The ſumme whereof is, that wee muſt not harden our hearts, and obſtinately ſettle our ſelues in ſinne, as our forefathers in the wilderneſſe: but rather heare the voice of the Lord ſpeaking vnto vs out of his word all the day long, the whole time of our life generally, but on the Sabbath day more ſpecially, *leſt in his anger hee ſweare that wee ſhall not enter into his reſt.* Reade this hiſtorie, Numb. 14. Exod. 17: for, as [k] *Paul* doth teach, *theſe things are written for our enſample, vpon whom the ends of the world are come. Lege hiſtoriam, ne fias hiſtoria.* The iudgements of God are like thunder claps, *pœna ad vnum, terror ad omnes.* As in a Common-weale, places of execution are publike, *ad terrorem populi*, becauſe (as *Plato* ſaid) *Nemo prudens punit quia peccatum eſt, ſed ne peccetur.* And another ancient Philoſopher to the ſame purpoſe: *Malefici non pereunt vt pereant, ſed vt pereundo alios deterreant.* That the [l] State which had no benefit by their life, ſhould make vſe of their death. In like manner, almightie God in this huge Theater of the world, doth make ſome ſpectacles vnto other, all of vs being either actors, or ſpectators: and ſo by conſequence muſt take example by other, or elſe make example to other. See *Epiſt. Dom. 9. poſt Trin.*

[k] 1. *Cor.* 10.11.
[l] *Seneca lib.* 1. *de Ira. cap.* 6.

Te

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Te Deum.

THat Hymnes accurately framed by deuout men according to the word, may be ſung in the Church with the Pſalmes of *Dauid*, and other ſpirituall ſongs taken out of the word; we can alleage precept, and example: Precept, Coloſ. 3. 16. *Admoniſh your ſelues in Pſalmes and Hymnes, &c.* [m] *Marlorat* doth conſtrue this of ſinging in the Church: and *Haymo*, that Hymnes were godly ſongs, inuented by the Chriſtians of that age. For Gods holy Church hath vſed this cuſtome from the [n] Primitiue times, euen vnto this preſent day.

Concerning *Te Deum* in particular: it is approued by [o] *Luther*, and held by our [p] *Martyrs* a good Creed: (as it is thought generally) compoſed by thoſe two great lights of the Church, *Ambroſe* [q] who was the moſt reſolute Biſhop, and *Auguſtine* [r] who was the moſt iudicious Doctor of all the Fathers.

It is reported by *Dacius*, a reuerend Biſhop of *Millane*, that in his time, who liued vnder [s] *Iuſtinian*, [t] *anno* 538. this Hymne was receiued and vſed in the Church: which argueth it of greater antiquity, then *vpſtart Popery*. The *Nouelиſt* (as [u] *Auguſtine* writes of *Fauſtus* the *Manichee*) *Vel non intelligendo reprehendit, vel reprehendendo non intelligit*: Either too much paſſion, or elſe too little knowledge.

Benedicite omnia opera.

THis *Canticle* is a *rapſodie*, gathered here and there from diuers Pſalmes of *Dauid*, as the [x] marginall notes indigitate: cited often by the learned and ancient [y] fathers, and not cenſured for it by the *Lutheran Hiſtoriographers. Cent.* 5. *colum.* 219.

Imprinted at *Midelburgh* with the *Dauidicall* Pſalmes in Engliſh meeter: an honour denied vnto the *Church Pſalter* in proſe. In a word, I finde this Hymne leſſe martyred then the reſt, and therefore dimiſſe it, as *Chriſt* did the woman, Iohn 8. *Where be thine accuſers?* Hath *no man condemned thee? no more doe I: goe thy way.*

[m] *In loc. & Caluin. Inſtit. lib.* 3. *cap.* 20. §. 32.
[n] *Euſebius hiſt. lib.* 2. *cap.* 7. *Dionyſius de diuin. nom. c.* 4. *Concilium Toletan.* 4. *can.* 12.
[o] *Bellarm. de bonis operibus in particular. lib.* 1. *cap.* 12. *&* 14.
[p] *Fox Martyr. fol* 799.
[q] *Vigner anſwer to Barronius. pag.* 17.
[r] *Perkins Treat. Conſcience. c.* 2.
[s] *Greg. lib.* 3. *Dialog. cap.* 4. *Magdeburg. Cent.* 6. *col.* 702.
[t] *Barron. tom.* 7. *fol.* 294.
[u] *Con. Fauſtum lib.* 22. *cap.* 34.
[x] *of the Church Bible.*
[y] *Cyp. ſerm. de lapſis & orat. Dom. Auguſt. de Ciuit. lib.* 11. *cap.* 9. *& de natura boni, cap.* 16. *Chryſoſt. hom.* 4. *ad pop.*

Benedictus. Lvke 1.68.

THe *Benedictus*, *Magnificat*, and *Nunc dimittis*, are said in the Church daily, whereas other Psalmes of *Dauid*, *Asaph*, *Moses*, are read but monethly. The reasons hereof are manifest, and manifold; I will onely name two:

First, these most excellent Hymnes (as [z] gratulations wherewith our Lord and Sauiour was ioifully receiued at his entrance into the world) concerne vs so much more then the Psalmes of *Dauid*, as the Gospell more then the Law, and the new Testament more then the old. For the one are but prophecies of Christ to come, whereas the other are plaine discoueries of Christ already present.

[z] *Hooker Eccles. iast. polit. lib. 5. § 40.*

Secondly, these songs are proper onely to *Christianitie*, whereas other Psalmes are common to the *Iewes*, as well as to the *Christians*, wherewith they praise God in their *Synagogue*, so well as we praise God in our Church. A Iew will sing with *Asaph* and *Dauid* that the *Messias* of the world shall come, but he cannot, he will not acknowledge with *Zacharias* and *Simeon* that he is come. So that the *Noueliſt* herein misliking the Churches custome, doth seeme to play the Iew; which I rather ascribe to the lightnes of his folly, then to the waight of his malice. *Sententiam Ecclesia non intelligit,* [a] *sed amat suam, non quia vera est, sed quia sua est.*

[a] *August. confess. lib. 12. cap. 25.*

It is *fitly placed after the second Lesson*, as an Hymne of praise to magnifie God for the comfort we receiue by the sweet tidings of the Gospell: *Blessed be the Lord God of Israel, for visiting and redeeming his people.*

It hath two principall parts:
1. Concerning *Christ and his kingdome.*
2. Touching *Iohn the Baptist and his office.* vers. 76. &c.

It is very remarkable, that *Zacharias* who was dumbe, vers. 20, doth now not onely speake, but also prophecie. He was made speechlesse, because he was faithlesse: but now belieuing, his lips are opened, and his mouth doth shew forth Gods praise: saying, *Blessed be the Lord.*

[b] *Lib. 2. in Luc. cap. 1.*

Let no man in his affliction despaire: for (as [b] *Ambrose* notes)

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notes) if we change our manners, Almightie God will alter his mind. *Nec ſolum ablata reſtituit, ſed etiam inſperata concedit:* He will not onely reſtore that which was taken away, but alſo giue more then we can expect. [c] So he bleſſed the laſt daies of *Iob* more then the firſt: for whereas [d] he had but 7000 ſheepe, 3000 comels, 500 yoke of oxen, and 500 ſhee aſſes: afterward the Lord gaue him 1400 ſheep, 6000 camels, 1000 yoke of oxen, and 1000 aſſes. In the ſecond of *Ioel*; *If you will turne to me* (ſaith the Lord) *with all your heart, with faſting, weeping, and mourning, I will render vnto you the yeeres which the graſhopper hath eaten, the canker worme, and the caterpiller. And moreouer, I will powre out my ſpirit vpon all fleſh, and your ſonnes, and your daughters ſhall propheſie, &c.* In the 9. of *Matth.* when Chriſt ſaw the faith of the palſie man, he did not onely cure the ſores of his body, but alſo the ſinnes of his ſoule; *Sonne, be of good cheere, thy ſinnes are forgiuen thee.*

[c] *Iob* 24.12.
[d] *Iob* 1.3.

In the firſt part two points are to be conſidered eſpecially:
1. Who to be bleſſed; *the Lord God of Iſrael.*
2. Why: firſt for promiſing, then for performing redemption vnto the world.

Bleſſed] That is, praiſed, as *Pſalme* 18.47. *Matth.* 22.39. So that *Zacharias* here remembring a great benefit, begins his Hymne with thanks, *Benedictus Dominus.* Hereby ſignifying, that it is our firſt and chiefe duty to be thankfull, to bleſſe God, who doth ſo wonderfully bleſſe vs in all the changes and chances of this mortall life, to ſay with [e] *Iob*; *The Lord giueth, and the Lord taketh, bleſſed be the name of the Lord.* God be praiſed, and the Lord be bleſſed, is the language of Canaan: whereas vnthankfulneſſe is the diuels text, and the blaſphemies of wicked men are Commentaries vpon it.

[e] *Iob* 1. 21.

The Lord] For, as [f] *Ariſtotle* ſaid; *Praiſe is onely vertues due:* but none is good, [g] except God. Other are to be praiſed in him, ſo faire forth as they haue receiued any gift or good from him, onely the Lord worthy to be praiſed in and for himſelfe.

[f] *Lib.* 1. *Ethic. cap.* 12.
[g] *Marke* 10. 18.

God

God of Israel] So called in [h] two respects: first, in regard of his loue towards them, as being *his peculiar incloser out of the Commons of the whole world:* Deut. 7. 6. Psalme 76. Esay 5.

Secondly, in regard of their seruice to him, lee [i] is God of other, will they nill they. Psal. 99. 1. The Lord is King, be the people neuer so impatient; he sitteth betweene the Cherubims, be the earth neuer so vnquiet: but Israel willingly submitted her selfe to serue him cheerefully with all her heart. The Diuell is prince of the world, because the wicked of the world be ready to giue place to his suggestions: but the Lord is God of *Israel*; that is, of all good men, because they resist Satan, and yeeld to his gouernment, desiring daily that his kingdome may come, and his will be done in earth as it is in heauen.

He doth vse this title, [k] rather then another, in generall, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but [l] Idols: that is, Diuels (as [m] *Euthymius* obserues.) In particular, this title did best fit his occasion, because Christ the redeemer of the world, was promised vnto the [n] *Iewes, Abraham and his seed for euer:* and therefore *blessed be the Lord God of Israel.*

Why? First for promising: then for performing.

The promises of God touching the *Messias,* are [o] twofold:

1. Made by himselfe, to *Adam, Abraham, Isaac:* vers. 72. 73.

2. Made by his seruants: *As he spake by the mouth of his holy Prophets, which haue been since the world began:* vers. 70.

He spake] The Prophet is but the voice: God himselfe is the speaker, as *Iohn Baptist* said; *I am the* [p] *voice of him that crieth in the wildernesse.*

By thy mouth] In the singular number: for [q] albeit they were many, yet they spake but one thing, from one spirit, as it were with one mouth.

Which haue been since the world began] For [r] all the Prophets haue foretold of these daies. [s] In the transfiguration, *Moses* and *Elias* are said to talke with Christ: signifying hereby

[h] *Beauxamis in loc.*

[i] *Euthymius*

[k] *Maldonat. in locum.*
[l] *Psal. 96. 5.*
[m] *In Psalmum prædic.*

[n] *Rom. 9. 4. 5.*

[o] *Iansenius concord. cap. 5.*

[p] *Iob 1. 23.*

[q] *Gorran. & Beauxamis in locum.*
[r] *Acts 3. 24.*
[s] *Matth. 17. 3.*

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hereby, (saith [t] *Origen*) that the Law and the Prophets, and the Gospell agree all in one. And therefore *Peter* was vnwise to make three Tabernacles for one.

Holy Prophets: holy by { Place, [u] separated frō the prophane vulgar, and consecrated to this high calling. Grace, for being hallowed and elected to this office, they

spake by the [x] holy Ghost: endued also with gifts of sanctification; in so much that Prophets, and holie men, heretofore were *voces conuertibiles*, as it is [y] obserued out of the old Testament, Gen.20.7. and new, Luk.7.16. Ioh.9.17.

This may teach the Prophets in our time to be *walking Sermons, Epistles and holy Gospels* in all their cariage toward the people. *Prædicat viua voce, qui prædicat vita, & voce.* He doth preach most, that doth liue best.

As it is said of *Iohn* the Baptist, [z] *Cum miraculum nullum fecerit, perpetuum fuit ipse miraculum:* So a good man doth alway preach, though hee neuer comes in pulpit. Whereas such a Minister as is no where a Minister but in the Church, is like [a] *Achitophel*, who set his house in order, and then hanged himselfe. The word preached is as *Aarons* rod; if in the Preachers hand, it is comely: but if he cast it from him, it will happily proue a Serpent. That which God hath ioyned together, let no man put asunder, *Holinesse* and *Prophecie. O Lord indue thy Ministers with righteousnesse, that thy chosen people may be ioyfull.*

As God is mercifull in making, so faithfull in keeping his promise: *for he visited and redeemed his people.*

Visited] In the better part: for visitation in mercie, not in iudgement, as Psal.8.4. Gen.21.1.

If Christ did visit vs in our person, let vs visit him in [b] his members. All of vs are his [c] stewards, and the good things he hath lent vs are not our owne, but his; either the goods of the Church, and so wee may not make them Impropriations: or else the goods of the Common-wealth, and wee may not inclose them. He is the best subiect that is highest in the Subsidie booke; so he the best Christian that is most

[t] *Hom.6. in cap. 8. Leuit.*

[u] *Caluin. in loc.*

[x] *2. Pet.2.21.*

[y] *Cyrillus & Maldonat. in Ioan.9.*

[z] *Maldonat. in cap.11. Mat.*

[a] *2. Sam.17.23.*

[b] *Mat.25.36.*

[c] *Luke 16.1.*

forward in *subsidijs*, in helping his brethren with such gifts as God hath bestowed vpon him.

d 1. Epist. 5. 19. *The whole world* (saith S. d *Iohn*) *lieth in wickednes*, sicke, very sicke vnto e death. All wickednesse is weaknes, euery sinne is a sore; Couetousnes an insatiable dropsie; Pride a swelling tympanie; Lasinesse the Gentlemans gout: Christ therefore the f great Physition of the world, came to visit vs in this extremitie: we did not send for him, hee came of his owne loue to seeke and saue that which was lost. It is a great kindnes for one neighbour to visit another in sicknes, but a greater kindnes to watch and pray with the comfortlesse: yet the greatest kindnesse of all is to helpe and heale him. Euen so, and much more then so Christ loued ℣ world; he came not only to see it, but to saue g it; not only to liue among men, but also to die for men: as to visite, so to redeeme. The Lord did endure the crosse, that the seruant might enioy the crowne: the Captaine descended into hell, that the souldier might ascend into heauen: the Physition did die, that the patient might liue. h *Bernard* pithily: *Triplici morbo laborabat genus humanum, principio, medio, fine: id est, natiuitate, vita, & morte. Venit Christus, & contra triplicem hunc morbum, attulit triplex remedium. Natus est, vixit, mortuus est: eius natiuitas purgauit nostram, mors eius destruxit nostram, vita eius instruxit nostram.* As S. i *Paul* in two words; *He died for our sinnes, and rose againe for our iustification*: that is, (saith k *Aquinas*) he died to remoue from vs all that which was euill, and rose againe to giue vs all that which was good. All is infolded in the word *Redeeme*, the which (as Interpreters obserue generally) doth implie that wee are deliuered from the hands of all our enemies, and they be principally foure:

The { World. / Flesh. / Diuell. / l Death.

Christ ouercame the world on earth, the flesh on the Crosse, the diuell in hell, death in the graue: now being the Churches head, and husband, hee tooke her dowrie, which

c Rom. 6. 23.

f Gorran. in locum ex Augustino.

g 1. Timot. 1. 15

h Liber de Sententijs.

i Rom. 4. 25.

k Sum. 3. part. quæst. 53. art. 1.

l 1. cor. 15. 26.

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which was sinne,(for she had nothing elsse of her owne)and indowed her with all his goods. [m] *I am my welbeloueds, and my welbeloued is mine.* So that Christ was borne for vs, and liued for vs,and died for vs, & rose againe for vs: and therefore though the diuell cry, *ego decipiam*; the world cry, *ego deficiam*;the flesh cry; *ego inficiam*;death cry; *ego interficiam:* it makes no matter in that Christ crieth, [n] *ego reficiam*,I will ease you, I will comfort you, I will visit and redeeme you. See *Gospell on whitsonday.*

[m] *Cant.6.2.*

[n] *Mat.11.28.*

His people] The *Iewes*, as sent to them [o] first, and principally,whom he did visit in his own person,whereas all other dioceses of the world were visited by Commissaries: I say first,for afterward all people were his people: *Visitauit omnes gentes, quoniam omnes egentes. In him we are all one, there is neither Iew nor Grecian,neither bond nor free, neither male nor female*: Gal.3.28.

[o] *Mat.15.24. Act.13.46.*

[p] *Augustine* sweetly: *The beleiuing Gentiles are more Israel,then Israel it selfe:* for the *Iewes* are the children of *Abraham* according to the flesh only, but we are the children of *Abraham* after the spirit: *they be the* [q] *sonnes* of *Abraham*, who *doe the works of Abraham.* But what was *Abrahams* chiefe worke? The [r] Scripture tels vs, *Abraham belieued* and *it was imputed vnto him for righteousnes.* So that as [t] *Paul* concludes, all beleeuers are true Israelites, *Abrahams seed and heires by promise.* See *Nunc dimittis.*

[p] *In Psal.148.*

[q] *John 8.39.*

[r] *Gen.15.6.*

[t] *Gal.3.29.*

But shall we now sinne because grace doth abound? God forbid. *He hath deliuered vs from the hands of all our enemies, that we might serue him without feare, in holinesse and righteousnes all the daies of our life.* [t] *Sine timore inimici,non sine timore domini.* Behauing our selues in this present [u] world religiously towards God, righteously towards our neighbor, soberly towards our selues.

[t] *Gorran.in loc.*

[u] *Tit.2.12.*

Examine these fiue circumstances exactly:

1. Who did redeeme; *The Lord God of Israel,* [x] *factor terræ, factus in terra,* yea *factus in terra.*
2. Whom: *Such as sate in darknes and in the shadow of death.* His [y] *enemies,* [z] *aliants from his common wealth,* and open traitors

[x] *August.ser.27. de temp.*

[y] *Rom.5.10.*

[z] *Ephes.2.12.*

tors to his kingdome.

3. From what: *From the hands of all our enemies.*

4: With what: With his owne [a] pretious bloud, the leaſt drop whereof had bin *meriti infiniti*; yet his death only, was *meriti definiti.*

5. For what: [b] *That being deliuered from ſinne, we ſhould liue in righteouſnes.*

[a] 1. Pet. 1. 19.

[b] 1. Pet. 2. 24.

Conſider theſe points, and thinke not this Hymne too much vſed in our *Liturgie*: but ſing with *Zacharias* daily, *Benedictus Dominus*: and ſay with [c] *Dauid*; *Quid retribuam domino, pro omnibus quæ tribuit mihi?* [d] *Primò nihil eram, & fecit me: perieram, quæſiuit me: quærens inuenit me; captiuum redemit me, emptum liberauit me, de ſeruo fratrem fecit me.* We owe our ſoules, our ſelues to God for creating vs, more then our ſelues for redeeming vs.

[c] Pſal. 116. 11.

[d] Auguſt. ſerm. 151. de temp.

Concerniug *Iohn Baptiſt*, and his office, which is the ſecond generall part of this excellent ſong; ſee *the Goſpell Dominic. 3. & 4. Aduent.*

Iubilate Deo. Pſal. 100.

THe Church doth adioine this Pſalme to the *Benedictus*, as a *parallel*: and that not vnfitly, for as the one, ſo the other, is a thankſgiuing vnto God, inforced with the ſame reaſons and arguments: in ſo much as *Zacharias* is nothing elſe but an expounder of *Dauid*, or *Moſes*. As [e] *Auguſtine* wittily; *The new Teſtament lieth hidden in the old, and the old is vnclaſped in the new.*

[e] Quæſt. 73. ſuper Exod.

[f] *Lex antiqua nouam firmat, veterem noua complet: in veteri ſpes eſt, in nouitate fides.*

[f] Paulinus in 1. Leuit. vti Magdeburg. Cent. 5. col. 90.

O be ioyfull in the Lord, (ſaith the Prophet) bleſſed be the Lord God of Iſrael (ſaith our *Euangeliſt*) *Why? becauſe the Lord hath made vs, and not we our ſelues; we are his people and the ſheepe of his paſture.* That is, he hath viſited and redeemed his people. For [g] *Auguſtine, Hierome, Caluin, Turrecremateníis*, other old, and new writers interpret this of our *Regeneration*, rather then of our *Creation*. According to that

[g] In locum.

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that of [h] S. *Paul: We are his workmanſhip, created in Chriſt Ieſus vnto good works*, &c.

The Lord is gratious, his mercy is euerlaſting.] That is, he promiſed euermore by the mouth of all his holy Prophets ſince the world began, that wee ſhould be ſaued from our enemies, and from the hands of all that hate vs.

His truth indureth from generation to generation.] That is, hee did in due time performe the mercie promiſed to our forefathers, he remembred his holy couenant, and kept that oth which hee ſwore to our father *Abraham*, and his ſeed for euer.

To what end? *That we might ſerue God with gladneſſe*, as *Dauid* in his text: that is, ſerue him all the daies of our life without feare, as *Zacharias in his gloſſe.*

God [i] inſinuated himſelfe to the *Iewes*, as a Lord: *Exod.* 20.2. but to the Chriſtians, as a father, *Mat.*6.9. And therefore ſeeing wee are tranſlated from the [k] bondage of ſeruants, vnto the liberty of ſonnes; [l] hauing in ſtead of the Law, which was exceeding [m] grieuous, a burthen which is [n] light, and a yoke which is eaſie, *let vs ſerue the Lord with gladnes, and come before his preſence with a ſong: Non in amaritudine murmurationis, ſed in iocunditate dilectionis*, as *Auguſtine* vpon the place.

The whole Pſalme doth afford many profitable doctrines and vſes, in that the Prophet doth double and treble his exhortation: *O be ioyfull in the Lord: ſerue him with gladneſſe: with a ſong: Go into his gates with thankſgiuing: into his courts with praiſe: be thankfull: ſpeake good of his name*; he doth inſinuate our ſloth and dulnes in that behalfe: and therefore it behoueth all men, eſpecially teachers of men, in ſeaſon and out of ſeaſon to preſſe this duty.

It teacheth all people to praiſe God with a good heart cheerfully: verſ. 1.

Not in priuate onely, but in the publike aſſembly alſo for publike benefits receiued of the Lord: verſ. 3.

Our bodily generation, and ghoſtly regeneration, are not of our ſelues, but only from God: verſ. 2. See *Epiſt. Dom. poſt. Paſc.*

[h] *Epheſ.* 2. 10.

[i] *Auguſt. lib.* 2. *de ſerm. Dom. in mont. tom.* 4. *fol.* 812.
[k] *Galat.* 4. *&* 5. *cap.*
[l] *Hieron. in loc.*
[m] *Acts* 15. 10.
[n] *Matth.* 11. 30.

Who is alway the ſame in his truth and goodneſſe towards vs: abeit we be variable in our loues and promiſes one to another; verſ. 4. See *Nunc Dimittis*.

The Creed.

THis *Apoſtolicall Creed* is pronounced after the *Leſſons*, and the *Nicene* Confeſſion after the *Goſpell* and *Epiſtle*: becauſe *faith* (as *Paul* [o] teacheth) *is by hearing, and hearing by the Word of God*. We muſt firſt heare, then confeſſe: for which cauſe the Church of [p] *Scotland* alſo doth vſually repeate the *Creed* after the Sermon.

[o] *Rom.* 10. 17.

[p] *Scot. Liturgie praiers after Serm.*

I beleeue in God, &c.

Albeit the Creed be not protocanonicall Scripture, yet (as [q] *Ambroſe* ſpeakes) it is *the key of the Scriptures*: and (as [r] *Auguſtine*) a *plaine, ſhort, abſolute ſumme of all holie faith*. [s] Other Confeſſions, as the *Nicene*, and *Athanaſian* are receiued of the Church not as new, but rather as expoſitions of this old [t]. For as the foure Goſpels are indeed but one Goſpell; ſo the three Creeds are in ſubſtance but one Creed. And therefore I thought good in my paſſage thorow the whole Seruice booke to touch vpon it a little, giuing you rather a briefe reſolution, then a full abſolution thereof.

[q] *Serm.* 38.
[r] *Serm.* 115. *de temp. Breuiter complexa regula fidei vt mentem inſtruat, nec oneret memoriam.*
Idem ſer. 119. *de temp.*
[s] *Thom.* 22æ. *quæſt.* 1. *art.* 9.
[t] *Bellarm. de Iuſtificat. lib.* 1. *cap.* 9.

Obſerue then in it the { Title: *The Creed of the Apoſtles.* / Text: *I beliue in God, &c.*

In the title note the { Worke: *Creed.* / Authors: *Apoſtles.*

It is called in Engliſh, *Creed*, of the firſt word *Credo*: as the *Pater Noſter* is of the two formoſt words, *Our Father*: in other languages, *Symbolum*; the which hath three ſignifications:

1. A ſhot.
2. A badge.
3. A ring.

A [u] ſhot: becauſe euery particular Apoſtle conferred his particular article to this ſpiritual banquet, at leaſt the whole doth ariſe out of their [x] common writings.

[u] *Ruffin. expoſit. Symbol. & Auguſt ſer.* 115 & 181. *de temp.*
[x] *Euſeb. Emiſſen. hom.* 1. *de Symbol.*

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2. A [y] badge. For as a ſouldier is knowne in the field by his colours and coate to what Captaine he doth belong: ſo the Chriſtian is diſtinguiſhed by this Creed from all vnbeleeuers, and miſbeleeuers. In token hereof, by good order of the Church, *wee ſtand vp at the Creed*, openly to manifeſt our faith and allegiance to Chriſt Ieſus our Generall.

3. A [z] ring. The [a] mettall whereof is digged out of the rich mines of the Bible, refined with the fire of Gods holie ſpirit, and accurately framed by the bleſſed Apoſtles.

It is the *very wedding* ring wherewith the Miniſter in our Baptiſme married vs vnto Chriſt, when as in the publike congregation Chriſt for his part ſolemnely proteſted by the mouth of his Miniſter that he would be our God: and we likewiſe vowed for our part, by Godfathers and Godmothers, that wee would bee his people. The Creede then ought to be reſpected as the ſignet on our right hand, and as the mariage Ring on our Loues finger.

Now for the authors, it is ſaid to be the Apoſtles (as ſome thinke) made by [b] themſelues after they had receiued the holy Ghoſt, and that before they departed out of Ieruſalem to preach the Goſpell vnto all nations: [c] *Anno Chriſti* 44. *Imperatoris Claudij*, 2. *Iulij* 15.

[d] Other, that it is the Apoſtles, as being conſonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the *Goſpels abrigement*, which Chriſt taught his Apoſtles, the Apoſtles the Church, and the Church hath deliuered vnto vs in all ages: and therefore though it be not the *ſcripture of God*, yet it is *the* [c] *word and truth of God*: of greater authoritie then other Eccleſiaſticall traditions, whether they be Confeſſions of particular Churches, or writings of priuate men.

[y] *Ruffin. vbi ſup. & Eraſmus explan. Symb.*

[z] *Plin. nat. hiſt. lib. 33. cap. 1.*

[a] *Angelus del Pas præamb. ad Symb. cap. 4.*

[b] *Hieron. epiſt. ad Pammachium, tom. 2. fol. 173. & Magdeburg. cent. 1. lib. 2. col. 66.*

[c] *Baronius annal. tom. 1. fol. 317.*

[d] *Anglican. Confeſſ. art. 8. & Caluin. Inſtit. lib. 2. c. 16. §. 18.*

[c] *Perkins expoſit. Symbol.*

The Text.

The text hath two parts: { Articles. / Aſſent: *Amen.*

[f] *Articulus ab arctando* { *Paſſiuè, quia quiddam eſt arctatum in ſe.* / *Actiuè, quia alios arctat ad credendũ.*

[f] *Lexicon Theolog. Altenſtaig. in verb. articulus.*

In

In the profession, or whole bodie of articles, two points are remarkable:

The { Act / Obiect } of faith.

Act: *I beleeue.* Where note the { Personalitie: *I.* / Formalitie of faith: *beleeue in.* }

Howsoeuer one must pray for another, saying *Our Father*; yet euery one must beleeue for himselfe: *I beleeue:* Habacuck 2.4. See Gospell on S. *Thomas day.*

Formalitie: *Beleeue in.* For (as [g] *Augustine* and [h] *Lombard* teach) there is great difference betweene { *Credere deum*, to beleeue there is a God. / *Credere deo*, to beleeue God. / *Credere in deum*, to beleeue in God. }

Multi & mali, many bad men, yea the [i] Diuell himselfe doth beleeue that there is a God: but a Christian ought to beleeue *in* [k] *God:* that is, [l] *Credendo amare, credendo in eum ire, credendo ei adhærere.* Confessing God to be his God, in whom he puts all his trust and confidence, manifesting his faith in [m] deedes, as well as in words: according to that of [n] *Irenæus: To beleeue, is to doe as God will.*

The matter or obiect of the Creede concerneth { God { Essentially in { Name: God. / Attributes, { *Almighty:* / *Maker of heauē and earth.* } } } / Personally { *Father.* / *Sonne.* / *Holy Ghost.* } } / Church.

Concerning the name, [o] *Augustine* saith it is impossible that foure letters and two syllables, *Deus*, should containe him, whom the heauen of heauens could not containe: [p] *Dei nomen mirabile nomen, super omne nomen, sed sine nomine.*

For [q] if all the land were paper, and all the water inke, euery plant a pen, and euery other creature a readie writer: yet

g *Ser.* 181. *de temp.*
h *Lib.* 3. *sent. dist.* 23.
i *Iames* 2.19.
k *Iohn* 6.29.
l *August. tract.* 29. *in Iohan. tom.* 9. *fol.* 167.
m *Iames* 2.18.
n *Lib.* 4. *cap.* 14.
o *De doctrin. Christ. lib.* 1. *cap.* 6.
p *Dionysius de diuinis nom. cap.* 1.
q *Granat. dux peccat. cap.* 1.

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yet they could not set downe the least peece of his great greatnes. *De Deo cum dicitur, non potest dici.* No name can expresse his nature fully: yet he doth vouchsafe to be praised in our words, and by our mouthes, or rather indeed by his owne words, and owne spirit; for he must be called and called vpon, as he hath reuealed himself in Scripture, where hee is knowne by the name [r] *Iehoua*, or *God:* and therefore this name is not properly communicable to any creature, though [t] *analogically* giuen to many.

[r] *Exod.15.3.*

[t] *1.Cor.8.5.*

In God.] Not gods, as the *Nicene Creed, in one God.* For God (as [u] *Bernard* said) is *vnissimus*, the most one: [u] *si non est vnus, non est*, either one or none.

[u] *Lib.5.Considerat.ad Eugenium.*

Attributes: { *Almightie.* / *Maker of* { *Heauen.* / *Earth.*

God is able to doe whatsoeuer he will, and [x] more then hee will too: more by his absolute power, then hee will by his actuall: Matth.3.9.26.53.

[x] *Thom.1.part. quæst.15.art.5.*

He can neither lie, nor die: *Dicitur enim* [y] *omnipotens faciendo quod vult, non patiendo quod non vult.*

[y] *Augustin.de ciuit.Dei, lib.5. cap.10.*

Creator.] His almightines doth proue that he is God, and the creation of the world that he is almighty, Ierem.10.11. Let any make a world (saith *Augustine*) and hee shall bee God. Angels, men, and diuels can make and vnmake some things: but they cannot make them, otherwise then of some kinde of matter which was before: neither can they vnmake them, but by changing them into some other thing which remaineth after. Only God made all things of nothing, and can at his good pleasure bring them againe to nothing.

[z] *Nothing, but nothing, had this Lord almightie,*
whereof, wherewith, whereby, to build this Citie.

[z] *Du Bartas 1.day, 1.weeke, fol.8.*

Of heauen and earth.] And all that therein is: Exod.20.11.

[a] Heauen is threefold, where { Soules are, the glorious, or heauen of heauens: 1.Kings 18.27. / Fowles are, the airy heauē: Gen.1.30. / Stars are, the firmament: Gen.1.17.

[a] *2.Cor.12.2.*

Earth containeth land and sea: Psal.24.1. *Nam omni-*

potens [b] *vna eademq; manus dei creauit in cœlo angelos, & in terra vermiculos: non ſuperior in illis, non inferior in iſtis.*

Thus (as [c] one ſaid) almightie God is knowne, *ex poſtico tergo, licet non ex antica facie:* by his effects, *ad extra*, though not in his eſſence, *ad intra. Seculum eſt ſpeculum:* The creation of the world is a glaſſe, wherein (ſaith [d] S. *Paul*) wee may behold Gods eternall power and Maieſtie: which the diuine [e] *Poet paraphraſtically:*

The world is a ſchoole, where in a generall ſtorie,
God alwaies reades dumbe lectures of his glorie.

[f] *Plato* called it *Gods epiſtle:* the renowned Hermite [g] *Antonius, a booke*, wherein euery ſimple man who cannot reade, may notwithſtanding ſpell that there is a God. It is the *Shepheards Kalender*, and *the Ploughmans Alphabet.*

This appertaineth *eſſentially*, and *generally* to the whole Trinitie: for the Father is not onely Creator, and Almightie, but the Sonne, and holy Ghoſt.

The creation in the maſſe of the matter, is attributed to God the Father: in the diſpoſition of the forme, to God the Sonne: in the preſeruation of both, to God the holy Ghoſt.

It is ſaid of God *perſonally*: { *Father.* / *Sonne.* / *Holy Ghoſt.* }

The Father is the firſt, not in any prioritie of nature, or honour, or time, but [h] order: or (as *the* [i] *ſchoole*) *Prioritate originis:* according to that of *Athanaſius* in his Creed, *The Father is of none, the Sonne is of the Father alone, the holy Ghoſt of both. I will ſend* (ſaith [k] Chriſt) *from the Father, euen the Spirit of truth. Ego mittam à Patre ſpiritum,* [l] *Oſtendens quòd pater eſt totius diuinitatis, vel ſi melius dicitur deitatis principium.* Adore ſimply, rather then explore ſubtilly, this ineffable myſterie. *Scrutari temeritas eſt, credere pietas eſt, noſſe vita eſt. Bernard. de conſiderat. ad Eugenium, lib. 5.*

He [m] is father of { Chriſt by nature, *ſingulariter.* / Good men, by adoption, *ſpecialiter.* / All men, and all [n] things, by creation, *generaliter*; as ỳ worke is appropriated vnto him in regard of his power.

And

[b] *Auguſt. Soliloqui. cap. 9.*
[c] *Ramus de religion. Chriſt. lib. 1. cap. 9.*
[d] *Rom. 1. 20.*
[e] *Du Bartas vbi ſup. fol. 6. 7. 58.*
[f] *In Timæo.*
[g] *Tripart. hiſt. lib. 8. cap. 1.*
[h] *Perkins vpon the Creed.*
[i] *Pater eſt principium, non de principio: filius principium à princip. Thom. 1 parti ſum. quæſt. 33. art. 4.*
[k] *Ioh. 15. 26.*
[l] *Auguſtin. de Trinit. lib. 4. cap. 20.*
[m] *Durandus rationali diuinorum, lib. 4. cap. 48. §. 2.*
[n] *Omnipater, vt Prudentius. Hym. de Eulalia Virgine.*

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And in *Ieſus Chriſt his onely Sonne our Lord.*

That which concerneth the ſecond perſon is more largely ſet downe then all the reſt, teaching vs hereby, that as we ſhould reſpect other doctrine, ſo this in more ſpeciall ſort, as being the center of all the Creed and Scriptures circumference: 1.Cor.2.2.

This perſon is deſcribed by his
- Titles:
  1. *Ieſus.*
  2. *Chriſt.*
  3. *His onely Sonne.*
  4. *Our Lord.*
- Eſtate of
  - *Humiliation,* { *Incarnation,* *Paſſion.*
  - *Exaltation.*

1. *Ieſus* is his [o] proper name, giuen him by the [p] Angell. Other, if any haue the [q] very name, were typicall Sauiours only. *Ieſus Naue*, the figure of Chriſt as a King: *Ieſus Sydracke*, the figure of Chriſt as a Prophet: *Ieſus Ioſedecke*, the figure of Chriſt as a Prieſt. [r] *Auguſtine*, [s] *Euſebius*, and generally all expoſitors vpon the 3. of *Zacharie.*

This ſweet name containes in it a thouſand treaſuries of good things, in delight whereof S. *Paul* vſeth it fiue hundred times in his Epiſtles, as *Genebrardus* obſerueth.

2. *Chriſt*] His appellatiue [t] title of office and dignitie. Concerning theſe two titles, *Ieſus* and *Chriſt*, ſee the Goſpell *Dom.1. poſt Natiuit.*

3. *His only Sonne*; which implieth that he is
- God: Iohn 1.1.
- A diſtinct perſon from the Father: Mat.28.19.

God, becauſe he is a ſon, not as other by fauor, but [u] by nature: whatſoeuer the Son receiueth of the Father, he receiueth it by nature, not by grace, & he receiueth not as other, apart, but all that the Father hath, ſauing the perſonall proprietie.

Only ſonne] Called the [x] *firſt begotten*, in reſpect of his mother and humane nature: [y] *onely begotten* in reſpect of his Father, and diuine nature. For the holy Spirit is not begotten, but proceeds (as the Scripture doth diſtinguiſh) [z] *Naſci eſt à potentia intelligente, quia filius cogitatione naſcitur,*

[o] *Tertull. lib. aduerſ. Prax. & Thom. 2. part. quæſt. 37. art. 2.*
[p] *Luke 1.31.*
[q] *Conſule Pet. Galatin. de Arcanis lib. 3. cap. 20. Ianſen. concord. cap. 7. Pagnin. interp. nom. Hebraic.*
[r] *Contra Fauſtum. lib. 12. cap. 36.*
[s] *Lib. 1. de demonſtration. Euang. cap. 29.*
[t] *Caietan. & Aretius in 1. Matth. Calu. Catechiſ.*
[u] *Ruffin. in Symbol.*
[x] *Mat. 1.25.*
[y] *John 3.16.*
[z] *Melanchthon expoſit. Symbol. Nicen. tom. 1. fol. 403.*

tur, & eſt Imago patris : at procedere eſt à voluntate, quia ſpiritus ſanctus eſt amor, &c. I belieue : Lord helpe mine vnbelieſe.

The coniunction, *And*, prooueth that the Sonne is equall with the Father, as concerning his Godhead : and yet a diſtinct perſon. [a] *Alius perſonaliter, non aliud eſſentialiter.* I beleeue in God the Father, *And in Ieſus Chriſt.*

Our Lord, as our { *Creator.* / *Redeemer.* / *Gouernor, as head of the Church: Eph.4.5.*

[b] *Suetonius* obſerueth that *Auguſtus* refuſed the name of *Lord.* [c] *Oroſius* notes that it was at that time when Chriſt was borne, that all Lordſhip might be giuen vnto him. See Epiſtle *Dom.17. poſt Trinit.*

Chriſts incarnation is *Iſraels* [d] conſolation : for all ſound comfort ſtands in happineſſe, all happineſſe in fellowſhip with God, all fellowſhip with God is by Chriſt: who for this cauſe being very God, became very man, that he might reconcile God to man, and man to God : he became [e] little, that we might be great; the Sonne of man, that we might be the [f] ſonnes of God.

His incarnation hath two parts : { *Conception.* / *Birth.*

Conceiued by the holy Ghoſt.] Works of power are attributed to the Father, of wiſdome to the Sonne, of loue to the holy Ghoſt. Wherefore [g] becauſe this was a worke of higheſt loue in God toward mankind, it is aſcribed eſpecially to the holy Spirit : Luke 1.35. *The holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee* [h]. Signifying hereby that this myſtery cannot be ſeene cleerely, therefore not to be examined curiouſly. S. [i] *Auguſtine* calles it a ſweet coniunction, *where ſpeech is huſband, and eare wife.* Meaning, that as ſoone as the bleſſed Virgin aſſented to the Angels meſſage, ſhe conceiued.

Birth] I make Chriſts *incarnation* a part of his *humiliation*, becauſe there can be no greater abaſement, then that hee, who thundred in the cloudes, ſhould cry in the cradle; [k] ſwadled in a few ragges, whom the heauen of heauens could

[a] *Auguſt. de ciuit. lib.11. cap.10. & Lombard. 1. ſent. diſt.25.*

[b] *In vita eius.*
[c] *Lib.6. cap.22. vti Platina in vita Chriſti.*

Incarnat.
[d] *Luke 2.25.*

[e] *Tertull. lib.2. contra Marc.*
[f] *Cyp. ſer. de Eleemoſyna.*

[g] *Maldonat. in 1. Mat. & Auguſt. Enchirid. cap.37.*
[h] *Caluin. in loc.*
[i] *Fides matris, non libido conceperat. Enchirid. cap.34.*

[k] *Bernard. ſer.1. in natal. Dom.*

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could not containe; that the eternall Word ſhould become an [l] infant; that he who was the father of *Mary*, ſhould be now the ſonne of *Mary*.

The Scripture tels vs, how man comes foure [m] waies into the world.

1. By the helpe of man and woman, as all are vſuallie borne.

2. Without any man or woman, and ſo the firſt man was created.

3. Of a man without a woman, and ſo was *Eua* made.

4. Of a woman without a man, and ſo was Chriſt borne.

Of the Virgin *Mary*.] Where the { Name, *Mary*. / Surname [n], *Virgin*. } mother of Chriſt is deſcribed by her

The new Ieſuits, and old Friers, haue many wonderfull extrauagant conceits of this [o] name: let it ſuffice that it is added in the Goſpell, and Creed, to ſhew that Chriſt came of the linage of *Dauid*: and that therefore he was the true Meſſias, as God had promiſed and prophecied by the mouthes of all his holy ſeruants.

Virgin] A [p] perpetuall Virgin { Before / In / After } Chriſts birth.

Before his birth againſt { 1. *Iewes.* / 2. *Gentiles.* / 3. *Cerinthians.* }

Vnto the firſt we ſay with [q] *Cyril: Pariet Aaronis virga ſine ſemine, & non pariet virgo ſine ſemine? aut vtrumq; negate aut vtrumq; concedite.*

Againſt the ſecond, we haue { Ficta: [r] *Qui enim è Iouis cerebro Mineruam, & ex eiuſdem femore Bacchum, falsò prognatum eſſe fabulamini: quomodo ex vtero virginali Chriſtum naſci dicitis impoſſibile?* / Facta: *Quoniam animalia multa* [s] *ſine commiſtione generantur.* And *Plutarch* in the life of *Numa*, ſpake like an [t] Angell: *Incredibile non eſt, vt ſpiritus Dei cum muliere coeat, eiq; ſobolis quædam principia ingeneret.* }

[l] *Auguſt. ſer. 5. de temp. Lambit vbera regens ſidera tacet, vt verbum eſt. Idem de ſym. lib. 4. cap. 4.*

[m] *Idem. ſer. 20. de temp.*

[n] *Baronius annal. tom. 1. fol. 45. & Epiphanius Hæreſ. 78.*

[o] *Lexicon Theolog. verb. Maria.*

[p] *Perkins refor. Catholic. Tit. tradition. & Beza confeſſ. cap. 3. art. 23.*

[q] *Cyril. Hieroſol. Cat. 12. Auguſtin. lib. 3. de Symbol. cap. 4.*

[r] *Ruffin. & Cyril. vbi ſupra.*

[s] *Lactant. inſtit. lib. 4. cap. 12. Auguſtin. de mirabil. ſcript. lib. 3. cap. 2. Ambroſ. Hexam. l. 5. cap. 20.*

[t] *Luke 1. 35.*

3. The [u] *Cerinthians*, [x] *Ebionits*, and [y] *Carpocratian* Heretikes held that Christ was the naturall sonne of *Ioseph : & verus, & merus homo.* Contrary to text, Mat.1.25. Luk.3.23. See the Gospell *Dom.1. post Epiphan.*

In his birth against { [z] *Iouinian.* [a] *Durandus.*

Vnto these that of *Esay* 7 is opposed : *Ecce virgo concipiet, & pariet filium.* The which words are to be construed *in censu composito, non diuiso : scilicet integra permanens & concepturа, & paritura : nam quale signum vel prodigium esset vt quæ fuit virgo conciperet, & corrupta pareret* [b] *? Hic si ratio quæritur, non erit mirabile. Si poscitur exemplum, non erit singulare. Demus Deum aliquid posse, quod nos fateamur inuestigare non posse.* [c] *Fides adsit, & nulla quæstio remanebit.* See the Gospell of the purification.

After his birth against the { Old [d] *Heluidians.* New *Antidicomarianits*, holding it a point of zeale to disgrace this holy Virgin: whereas it is our dutie [e] rather highly to reuerence her, as being the Mother of our Lord; a Propheteſſe on earth, a Saint in heauen, (as the [f] Fathers vsually) the window of heauen, through which it pleased the light of the world, to illuminate such as sit in darkenesse, and in the shadow of death. Of such estimation in the Church, that whereas the [g] first generall Councell was assembled against *Arrius*, to maintaine the honour of the Sonne, and so by consequence of the Father: The [h] second against *Macedonius*, to maintaine the honour of the holy Ghost: The [i] third was assembled against *Nestorius*, to [k] maintaine the dignitie of the blessed Virgin. And therefore let not vs giue her too little, though the Papists haue giuen her too much. See Gospell on the Annunciation.

Passion.

Christs passion is set downe { First summarily, { *Suffered vnder Pontius Pilat.* Then particularly, { *Crucified,* *Dead,* *Buried.*

All

[u] *Irenæus lib.1. cap.25.*
[x] *Clemens Rom. instit.lib.6. cap.6.*
[y] *Irenæus lib.1. cap.24.*
[z] *Augustin.de Hæresib.cap.82. & contra Iulian.lib.1.cap.2.*
[a] *Swarez tom.2. in 3. Thom. disput.5.sect.2.*
[b] *August.epist.3.*
[c] *Idem epist.146 & Enchirid. cap.34. Si vel per nascentem corrumperetur eius integritas, non iam ille de virgine nasceretur, vti tota confitetur Ecclesia.*
[d] *Hieron. lib. aduers.Heluid. & Augustin.hæres 84.*
[e] *Master Perkins vpon this article.*
[f] *August. ser.15 de temp. Fulgent. ser.de laudib. Mariæ.*
[g] *Nicen.*
[h] *Constantinopolitan.*
[i] *Ephesin.*
[k] *Swarez præs. disput. tom.2. in 3. Thom. Magdeburg. cent.5.col.889.*

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All which our Sauiour did not endure for himſelfe, but for vs. *He*[l] *was wounded for our tranſgreſſions, and broken for our iniquities. In*[m] *me, & pro me doluit, qui pro ſe nihil habuit quod doleret. O Domine Ieſu doles non tua, ſed vulnera mea.* He[n] ſuffered for vs, leauing vs an example, [o] that his paſſion might deliuer vs from ſinne, and his actions direct vs to vertue; teaching patience, humilitie, obedience, charitie. Greater patience cannot bee found, then for the author of life, to ſuffer an ignominious death iniuſtly; no greater humilitie, then for the Lord of all Lords to ſubmit himſelfe to be crucified among theeues; nor greater obedience, then to be willing rather to die, then not to fulfill the commandement of his Father; nor greater charitie, then to loſe his life, to ſaue his enemies. For loue is more ſhewed in deedes, then in words, and more in ſuffering then in doing. See Goſpell on Sunday before Eaſter, and Epiſtle 2. Sunday after Eaſter.

[l] *Eſay* 53 5.
[m] *Ambroſ. de fide ad Gratian. lib. 2. cap. 3.*
[n] 1. *Pet.* 2. 21.
[o] *Auguſt. ſer. 8. de temp.*

[p] *Nos immortalitate malè vſi ſumus, vt moreremur: Chriſtus mortalitate bene vſus, vt viueremus.*

[p] *Auguſtin. de doctrin. Chriſt. lib. 1. cap. 14.*

Exaltation.

Note the *Creeds* order anſwerable to the Scripture. For Chriſt [q] firſt ſuffered, and then entred into glorie. Teaching vs hereby, that we muſt firſt beare with him the Croſſe, before wee can weare with him the Crowne. *Chriſtianus*, as [r] *Luther* ſaid, is *Crucianus. As a lilie among the thornes: ſo is my loue among the daughters:* Cant. 2. 2.

[q] *Luke* 24. 26.

[r] *Loc. Com. tit. calamit.*

Chriſts exaltation hath foure parts: his
1. *Triumph in hell.*
2. *Reſurrection.*
3. *Aſcenſion.*
4. *Seſſion.*

I make Chriſts deſcending into hell a part of his aduancement, rather then abaſement, becauſe this generall Creed, of the whole Church, and the particular confeſſion of our [t] Church, make it a diſtinct article following Chriſts *Suffering, Death, Buriall:* and therfore cannot aptly be conſtrued of his agonie in the garden before his death, nor of his tortures on the Croſſe at his death, nor yet of his buriall after his

[t] *Art. 3.*

his death: *Ergo, Credendum eſt Chriſtum ad inferos in genere: credibile ad inferos damnatorum in ſpecie, triumphandi gratia ſecundùm animam realiter, & localiter deſcendiſſe.* That as hee did ouercome the world on earth, and death in the graue: ſo likewiſe he did triumph ouer Satan in the courts of hell his owne kingdome. For my owne part, I reſt my ſelf in the iudgement of the Church wherein I liue, and hold it enough to beleeue that Chriſt did ſo much, and ſuffered ſo much, as was *ſufficient for all: efficient for me:* praying with the Greeke Fathers in their Liturgie; *By thine vnknowne ſorrowes and ſufferings felt by thee: but not diſtinctly manifeſt to vs: haue mercie on vs, and ſaue vs.* O [u] graceleſſe peeuiſhnes, we ſcantly follow Chriſt to heauen: albeit wee beleeue that he went for vs into hell.

[u] *Bonauent. diæta ſalutis, cap. 26.*

Chriſts reſurrection is the [x] *locke and key of all our Chriſtian religion and faith:* on which all other articles hang. See the Goſpell on S. *Thomas* and *Eaſter day.*

[x] *Church Hom. for Eaſter day.*

In Chriſts aſcenſion 3. points obſeruable:
- Place: *Mount Oliuet.*
- Time: *When hee had taught his Diſciples, and while they beheld him.*
- Manner: *A cloud tooke him vp out of their ſight:* Acts 1.9. See the Epiſtle for Aſcenſion day.

Chriſts Seſſion is ſet foorth by the
- Place: *Heauen:* that is, [y] Heauen of heauen.
- Effect: *Comming to Iudgement.*

[y] *Epheſ. 4. 10. Acts 7. 56.*

To [z] *iudge the quick & the dead*
- *Spiritually:* The good which liue with the ſpirituall life of grace. The bad, which are ſpiritually dead in ſinne.
- *Corporally:* Becauſe at that day moſt ſhall be dead, and many ſhall be found aliue, who in the twinckling of an eye ſhall ſuddenly be changed, as S. [a] *Paul* tels vs. *Origen* thinketh that the Prieſt had bels in the lower part of his roabe, to put vs in minde of the end of the world. Our good God hath prepared ſuch [b] things for vs, as eye hath not ſeene, neither eare hath heard, neither came into mans heart. [c] *Si in cor hominis non aſcendit, cor hominis illuc aſcendat.* Seeing the Iudge ſhall come from heauen, let vs before

[z] *Auguſt. in Enchirid. cap. 55.*

[a] *1. Cor. 15. 51. 52.*

[b] *1. Cor. 2. 9.*

[c] *Auguſt. de Symb. ad Catec. lib. 3. cap. 11.*

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before ſend thither our hearts to meete him: and in the meane while thence to looke for him, Philip. 3.20. He hath ſaid it, who is truth it ſelfe: *Surely I come quickly, Amen, euen ſo come Lord Ieſus.*

I beleeue in the holy Ghoſt.] The [d] Godhead of the Father is eſpecially manifeſted in the Law, the Godhead of the Sonne eſpecially manifeſted in the Goſpell, the Godhead of the holy Ghoſt eſpecially manifeſted in the Creed: intimating ſo much in foure words as the whole Bible containes of this argument; namely, firſt, that the holy Ghoſt is [e] God, otherwiſe we might not beleeue in him. Secondly, that hee is a [f] diſtinct perſon from the Father, and the Sonne: *I beleeue in the Father: in the Sonne: in the holy Ghoſt.* And thirdly, that he proceedeth from the [g] Father, and the Sonne, infolded in the Title, *holy Ghoſt.* For albeit the Father is holie, the Sonne holie, the Father a Spirit, and the Sonne a Spirit, in reſpect of their nature: yet only the third perſon is the *holy Spirit*, in regard of his office. *The holy*, becauſe beſide the holineſſe of nature, his ſpeciall office is to make the Church holy. The Father ſanctifieth by the Sonne and by the holy Ghoſt: the Sonne ſanctifieth from the Father by the holie Ghoſt: the holie Ghoſt ſanctifieth from the Father and the Sonne by himſelfe immediatly. As wee beleeue that the Father is our Creator, the Sonne our Redeemer; ſo likewiſe that the holie Ghoſt is our Sanctifier.

Againe, the third perſon is termed *the Spirit*, not onely in regard of his nature, which is ſpirituall, but becauſe hee is *ſpired*, or *breathed* from the Father and the Sonne: in that he proceeds from them both. How, I cannot ſay, you need not ſearch, only beleeue. For as the [h] Prophet ſaid of the Sonne, *Who ſhall declare his generation?* ſo the moſt iudicious Doctor [i] *Auguſtine*, of the holie Ghoſt, *Who ſhall declare his proceſſion? Inter illam generationem, & hanc proceſſionem diſtinguere neſcio, non valeo, non ſufficio. Quia & illa, & iſta eſt ineffabilis.* And therefore as the [k] ſame Father in the like caſe: *Dum ſibi hæc dicit humana cogitatio, conetur eam vel noſſe ignorando, vel ignorare noſcendo.* See the Goſpell *Dom. poſt Aſcenſion.*

[d] *Ramus de Religion. Chriſt. lib. 1. cap. 19.*

[e] *Acts 5.3.4.*

[f] *Matth. 28.19.*

[g] *Iohn 15.26.*

[h] *Eſay 53.6.*

[i] *Cont. Maxim. lib. 3. cap. 14. tom. 6. fol. 507.*

[k] *Confeſſ. lib. 12. cap. 5.*

The holy Catholike Church.] The second part of the Creed concernes the Church: for as [l] *Augustine* obserueth, the right order of a Confession did require, that after the *Trinitie*, should be ioyned the *Church*, as the house for the owner, and citie for the founder. [m] Againe, the Creede doth end with the Church, as it did begin with God; to put vs in minde that except we haue the Church for our mother, we neuer shall haue God for our father.

[l] *Enchirid. c. 56*

[m] *Idem lib. 4. de symbol. ad Catech. cap. 10.*

The Church is described heere by properties, and prerogatiues.

Her properties are three:
1. *Holy.*
2. *Catholike.*
3. *Knit in a communion.*

Her prerogatiues are likewise three:
1. In the soule, *remission of sinnes.*
2. In the body, *resurrection of the flesh.*
3. Both in bodie and soule, *life euerlasting.*

The word, *Credo*, must be repeated in this article: but the preposition [n] (*In*) omitted, by which the Creator is distinguished from the creatures, and things pertaining to God from things pertaining to men. It is said, *I beleeue in God, in the Sonne, in the holie Ghost:* but in all the rest, where the speech is not of the *Godhead*, (*In*) is not added. *I beleeue there is an holy Church*, as a companie gathered to God, not in the Church as God. So the best copies and the [o] worst too, reade.

[n] *Ruffin. & Thomas 22^a. quæst. 1. art. 9.*

[o] *Catechis. Concil. Trident. Bellarm. Iedesma.*

Church is vsed in a sense
- *Ciuill*, for an ordinarie assemblie: Acts 19. 32. 39.
- *Ecclesiasticall*, for
  - Holy places, 1. Cor. 14. 34.
  - Holy persons,
    - *Severally*; for euery faithful person is the Church of God, 1. Cor. 3. 16
    - *Ioyntly*, gathered together.

In
- One house: Rom. 16. 5.
- One citie or countrie: the Church of *Sardi*, *Ephesus*: *Apocal.* 3.
- The whole world; as in this article.

For

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For all men and Angels elected to life euerlasting, and made one in Christ.

It hath the name both in Greeke and Latine of [p] calling out and seuering from other, as being indeed a [q] *chosen and peculiar people*: [r] ἐκλητὴ, *quasi* ἐκκλητή.

Not Churches, but Church. Because all the congregations of the faithfull in the whole world make but [s] one onely Church. For as a kingdome diuided into many shires, and more townes, is called one, because it hath one and the same King, one and the same law: so the Church is one, [t] because it liueth by one and the same spirit, and is ruled by one and the same Lord, and professeth one and the same faith: not one as tied vnto one place, much lesse vnto one person; as the Papists iniuriously confine it: for as all of them make the *Catholike Church* to be nothing else but the *Roman Church*; so some of them haue made the *Roman Church* nothing else but the *Pope*. *Papa virtualiter est tota ecclesia*, saith [u] *Haruæus in lib. de potestate Papæ, cap.* 23. As the tumultuous *Anabaptists* had framed a Church like [x] *Plinies Acephali*, all body and no head: so the *Romish* parasites haue built a Church like the [y] *Toadestoole*, all head and no body. See Epistle *Dom.* 17. *post Trinit.*

Holy.] There are many wicked in the Church, and the best men haue some faults; how then is it holy? [z] *Luther* answereth in a word: If I looke vpon my selfe, or my neighbour, I cannot perceiue that the Church is holy: but if I loooke vpon Christ, who tooke away the sins of rhe world, then I see it all holy. It is said well, *I beleeue*: for we cannot see this holinesse ouershadowed with manifold infirmities outwardly, though the Kings [a] daughter is all glorious inwardly.

[b] Sanctified by the washing of water through the word, that is, made cleane from all sinne by the precious bloud of Christ, which is daily presented vnto vs both in the Word and in the Sacraments.

[p] *Ecclesia Augustin. exposit. epist. ad Rom. tom.* 4. *fol.* 833.
[q] 1. *Pet.* 2. 9.
[r] *Bucanus loc. com. tit. eccles. & Melchior. Canus loc. com. lib.* 4. *cap.* 2.
[s] *Cant.* 6. 8.
[t] *Ephes.* 4. 5.
[u] *B. Iewel.* 6. *part. defence of apolog. fol.* 610.
[x] *Lib.* 7. *cap.* 2. *Nat. hist.*
[y] *Plautus in Trinum act.* 4. *sc.* 2.
[z] *Loc. com. tit. ecclesia.*
[a] *Psal.* 45. 14.
[b] *Ephes.* 5. 26.

The Church then is holie three waies in respect:

1. *Of her* [c] *head:* which is most holie; like as one that hath a faire face is said to be a faire man, albeit hee haue some crooked finger, or goutie toe.

2. *Of her faith:* which is holy, *formaliter & effectiuè:* an [d] vndefiled law conuerting the soule, in it selfe holy: which forbids nothing but that which is euil, and doth not inioine any thing but that which is good, and making other holy: being the [e] power of God vnto saluation.

3. *In regard of her life:* which is holy, [f] free from sin [g] raigning and condemning: euen in this world made holy by sanctification partially: by imputation of righteousnesse perfectly.

This must be construed of the Church inuisible, the triumphant part whereof is most holy, the militant more holie, then *Infidels, Iewes, Turkes, Heretikes,* and other out of the Church, who cannot inioy the gift of sanctification: I say more holy, because in this life we receiue (saith [h] *Paul*) *but the first fruits of the spirit, not the tenths of the spirit,* saith [i] *Luther:* and therefore [k] *Christianus non est in facto, sed in fieri*; not [l] so perfect, but that hee neede to stoope vnder mercie.

Now for the Church visible: that is a field wherein are Tares as well as wheate, and both must grow together vntill the great harueſt, Matth. 13. compared to the Moone, Reuel. 12. 1. sometime decreasing, sometime increasing: but when it is in the full, it hath some spots: and therefore *Brownists* and *Anabaptists* obtrude more perfection vpon the Church then God requires.

Heauen hath none but good, Hell none but bad, Earth both good and bad. [m] *Cum sub specie studij perfectionis, imperfectionem nullam tolerare possumus, aut in corpore, aut in membris*

[c] *Rom.* 12.5. *Ephes.* 1.23.

[d] *Psal.* 19.7.

[e] *Rom.* 1.16.

[f] *Caluin. Catechis.*

[g] 1. *Epist. Iohn* 3.9. *Renatus non facit peccatum, quia patitur potius, vti Bernard.*

[h] *Rom.* 8 23.

[i] *Vbi supra.*

[k] *Idem ibidem tit. de profectu in Christianismo.*

[l] *Church of Scot. in expos. of the Creed.*

[m] *Caluin. aduersus Anabaptist. art.* 2.

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membris ecclesiæ ; tunc diabolum nos tumefacere superbia, & hypocrisi seducere moneamur.

Catholike.] This word is vsed sometime for *Orthodoxall*; in which sense [n] *Pacianus* said, *Christian is my name, Catholike my surname.* So *Rome* was, *England* is, a *Catholike Church.* But it properly signifieth *vniuersall*, as here: because [o] extended to all places, and all times, and all persons, not only those who are now liuing, but also those who haue been from the beginning, and shall be to the end of the world. So that to say the Roman Catholike Church, is like the by-word of *Kent and Christendome:* all one as to say, the particular, or the speciall generall Church.

From this naturall acception ariseth that other borowed, as in the Creed of *Athanasius: Hæc est fides Catholica:* that is, [p] *quod vbique, quod semper, quod ab omnibus creditum est.* The Catholike faith is that which is taught [q] all men: Matth. 28.19. Mark. 16.15. in all places, Rom. 10.18. at all times, 2. Cor. 1.19. And Psal. 119. *Thy word O Lord indureth for euer, and thy truth also from generation to generation.*

[r] *Fides est vides in ijs quæ non vides*, an [s] euidence of things not euident. So that the Church we must beleeue is Catholike; not sensible, subiect to view: but inuisible, an obiect of faith.

Communion of Saints.] The Churches third propertie which [t] expoundeth the two former: *I beleeue the Catholike Church*[u], to wit, *the communion of Saints.* If a communion, then Catholike; if Saints, then holy.

This communion hath two parts: fellowship

- *Of the members with the head*, because euery Christian hath interest in all the benefits of Christ, who is not a garden flower priuate for a few, but [x] the Rose of the field common to all: and therefore S. *Iude* calls his grace, the *Common saluation.*
- *Of the mẽbers one with another: and it is either of the*
  - Liuing with the liuing.
  - Dead, with the liuing.

n *Barenius annal. tom. 1. fol. 310.*
o *Chrysost. in 4. ad Ephes.*
p *Vincentius Lirinensis contra hæres. cap. 3.*
q *Melchior Canus loc. com. lib. 4. cap. vlt.*
r *August. tract. 40. in Iohan.*
s *Heb. 11.1.*
t *Erasmus in Symb.*
u *Church of Scot. expos. of the Creed.*
x *Cant. 2.1.*

As in the naturall body: ſo in the Church, Chriſts myſticall body, there is a perpetuall ſympathie betwen ethe parts, [y] if one member ſuffer, all ſuffer with it; if one be had in honour, all reioice with it.

[y] 1. Cor. 12.

[z] Loc. com. tit. de Chriſtiano.

[z] *Martin Luther* ſaid well and wittily, that *a Chriſtian is a freeman, and bound vnto none.* And againe, *that he is a diligent ſeruant and vaſſall vnto all. Verè vir omnium horarum, omnium operum, omnium perſonarum:* becomming all things vnto all men, that he may winne them vnto Chriſt. As that *Antichriſtian* in ſtile, ſo the Chriſtian is in deed: *Seruus ſeruorum Dei.*

There is a knot of fellowſhip alſo betweene the dead Saints and the liuing. They pray to God for our good in [a] generall: and we praiſe God for their good in particular. I ſay we praiſe God in his [b] Saints particularly, for giuing *Mary, Peter, Paul,* ſuch eminent graces on earth: and now ſuch vnſpeakable glory in heauen. In affection and heart we [c] conuerſe with them, alway deſiring to be diſſolued, and to be with Chriſt.

[a] *Apocal.* 6. 10.

[b] *Laudate deum in ſanctis. Pſal.* 150. 1. *vt Auguſtin. Hieron. &c.*

[c] *Phil.* 3. 20. *The Churches firſt prerogatiue.*

Remiſſion of ſinnes] All of vs are borne in ſinne, *prius damnati, quam nati,* (ſaith *Bernard*) and after increaſing we grow from euill to worſe, vntill our ſinnes are remitted by Gods grace, conueied vnto vs in the Church by his holy word and Sacraments: it is a *remiſſion,* not a *ſatisfaction*; a worke not of our merit, but of Gods mercy, who beholding vs in Chriſt, reputes our ſinnes as no ſinnes. *I* [d] *haue put away thy tranſgreſſiõs as a cloud, & thy ſins as a miſt, ſo remitted as if they neuer were committed. Agnus Dei qui tollit peccata mundi,* [e] *dimittendo quæ facta ſunt, & adiuuando ne fiant, & perducendo ad vitam vbi omnino fieri non poſſunt.*

[d] *Eſay* 44. 22.

[e] *Lomb. ſent. lib.* 4. *diſt.* 18.

Sinnes in the plurall, be they neuer ſo many for quantitie: neuer ſo grieuous for qualitie. Say not with *Caine* [f], My ſinne is greater then can be pardoned; but with [g] *Paul,* All things worke for the beſt vnto them who loue God. Remember (ſaith [h] *Luther*) the ſpeech of God to *Rebecca: Maior ſeruiet minori:* The greater ſhall ſerue the leſſer. Our ſpirituall enemies are ſtronger, and our ſinnes are greater then we; yet they ſhall ſerue for our good: the greater ſhall ſerue the

[f] *Gen.* 4. 15.

[g] *Rom.* 8. 28.

[h] *Loc. com. tit. de tribulationibus conſcien.*

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the leſſer, I beleeue the remiſſion of ſinnes. A very great benefit, becauſe this pardon is our ſoules life.

Whereas the wages of ſin is death of { [k] Bodie, which is the *temporall* / [l] Soule, which is the *ſpirituall* / [m] Body & ſoule, which is *eternall* } death.

[i] *Rom.6.23.*
[k] *Rom.5.12.*
[l] *1.Tim.5.6.*
[m] *Ezech.33.11.*

See the Epiſtle *Dom.7.poſt Trinit.*

Reſurrection of the bodie.] The whole Creed in groſſe, and euery parcell argueth a reſurrection: as [n] *Eraſmus* aptly. This one article is the *Baſis* of all the reſt: [o] for if there be a God almightie, then hee is iuſt; and if iuſt, then another reckoning in another world, where good men ſhall be rewarded, and euill condignely puniſhed. If a Ieſus Chriſt who is our Sauiour, then hee muſt [p] diſſolue the workes of Satan, which are ſinne and death: if an holy Ghoſt, then all his hallowed temples, who did glorifie him heere, ſhall bee glorified of him hereafter. If a Church which is holy, then a remiſſion of ſinnes, a reſurrection of the bodie, a life euerlaſting, that all ſuch as haue been ſubiects in his kingdome of grace, may likewiſe bee Saints in his kingdome of glory: [q] for as God is *principium effectiuum in creatione, refectiuum in redemptione:* ſo, *perfectiuum in retributione.*

[n] *In ſymbol.*
[o] *Athenagoras lib. de reſur. mortuorum. The ſecond prerogatiue.*
[p] *1.Ioh.epiſt.3.8*
[q] *Io.Combis compend.Theolog.lib.4.cap.1. The third prerogatiue.*

Life euerlaſting.] The chiefe good, and laſt end which we gaine by being in the Church. All men on earth haue *life*, but not *euerlaſting*; the damned in hell endure that which is euerlaſting, yet not a life, but an eternall death, as being perpetually tied vnto torments, enforced euer to ſuffer that they would not, neither can they doe any thing that they would: only the Church elected by the Father, redeemed by the Sonne, ſanctified by the holy Ghoſt, ſhall enioy life euerlaſting; not by purchaſe or inheritance, but by [r] donation and franke almaine. The ſpirituall hand which apprehends this deede of gift is faith: and therefore begin well with *I beleeue in God*, and continue well in being a member of his *Holy Catholike Church*, and thou ſhalt be ſure to end well with *euerlaſting life.*

[r] *Luke 12.32.*

Amen.] Our aſſent to the Creed, ſignifying hereby that all which we haue ſaid is [s] true and certaine.

[s] *2.Cor.1.20.*

O Lord increaſe our faith.

Ruth

Ruth 2.4.

THe *Noueliſts* haue cenſured this, and other like Suffrages, as [t] *ſhort cuts or ſhreddings, rather wiſhes, then prayers.* A rude ſpeech, which ſauoureth of the ſhop, more then of the ſchoole: for our Church imitated herein the meeke [u] Publicane, *O God be mercifull to me a ſinner:* and the good womã of [x] Canaan, *Haue mercie on me O Lord:* and deuout [y] *Bartimæus; O ſonne of Dauid take pitie on me.* Theſe ſhort ſhreddings and liſts are of more value then their Northren broad cloath: the which (as wee ſee) ſhrinkes in the wetting: whereas our ancient cuſtome hath continued in the Church aboue 1200 yeeres: for *Auguſtine* writes, [z] *epiſt.* 121, that the Chriſtiãs of Egypt vſed in their Liturgy many prayers, euery one of thẽ being very ſhort, *raptim quodammodo* [a] *eiaculatas*, as if they were darts throwne out with a kind of ſudden quicknes, leſt ẏ vigilant and erect attention of minde, which in deuotion is very requiſite, ſhould be waſted and dulled through continuance, if their prayers were few, and long. *Nam plerumq́, hoc negotium plus gemitibus quàm ſermonibus agitur, plus fletu quàm afflatu,* ſaith the ſame Father in the ſame place. Peruſe that learned epiſtle, for it is a ſufficient apologie both for the length of our whole ſeruice, as alſo for the ſhortnes of our ſeuerall prayers. If *Auguſtine* now liued, and were made vmpire betweene the *Noueliſts* and vs, he would rather approue many ſhort praiers in *England*, then thoſe two long praiers, one before, and the other after ſermon, in *Scotland* and *Geneua*.

For this particular *Dominus vobiſcum*, it is taken out of the ſecond chapter of *Ruth:* an vſuall ſalutation among Gods people: Iudg.6,12. Luke 1,28.

And therefore the like among vs, as *God ſaue you: God bleſſe you: God ſpeed*, &c. are not idle complements, or taking Gods holy name in vaine: but Chriſtian and commendable duties. See Goſpell *Dom.6. poſt Trinit.* and Goſpell on the *Annunciation*.

This and the like *ſalutations* or *benedictions* in the time of diuine ſeruice betweene the Prieſt and people, are of great antiquitie,

[t] *T.C. lib.1. pag.138 & lib. 3.pag.210.*

[u] *Luke 18.13.*
[x] *Matth.15.22*
[y] *Mark.10.48.*

[z] *Cap.10.eiuſdem.*

[a] *Huiuſmodi quid Bernardus etiam ſer. 16.in Pſalm. Qui habitat.*

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antiquitie, and good vſe. For in the *Liturgies* of S. *Iames*, *Baſil*, *Chryſoſtome*, and that of the [b] *Æthiopians*, I finde that the Prieſt was wont to ſay, *Pax vobis:* and the people replied, *Et cum ſpiritu tuo.* In that old Liturgie of *Spaine*, called [c] *Mozarabe*, becauſe the Chriſtians were mingled with Arabians, it is enioyned that the Prieſt ſhould ſay, *Dominus vobiſcum*, as in our booke; and the people, as ours, anſwered, *Et cum ſpiritu tuo.* Againe, *Adiuuate me fratres in orationibus veſtris*, and the whole companie replied, *Adiuuet te Pater, filius, ſpiritus ſanctus.* It is reported by [d] *Bellarmine* and [e] *Tritenhemius*, that one *Petrus Damianus* hath written an whole booke of this argument, intituled, *Dominus vobiſcum:* in which (as it ſhould ſeeme) ſundrie needleſſe queſtions are diſcuſſed; hee liued in the daies of *William the Conqueror*, therefore thought probable that it was vſed in the Latine Church euer ſince their *Liturgie* was compoſed by *Damaſus*, about the yeere 376: deduced out of the Greeke Churches into the Romane, as [f] *Beatus Rhenanus*, and Maſter [g] *Fox* coniecture.

[b] *Bibliothec. pat. tom. 4. col. 111.*

[c] *Ibid. col. 108.*

[d] *Lib. 2. de Miſſa, cap. 18.*

[e] *Lib. de ſcriptor. Eccleſiaſt. fol. 51.*

[f] *Annot. in Tertull. de Corona militis.*

[g] *Acts and Monuments, fol. 1274. 1275.*

Cum ſpiritu tuo.

THe peoples anſwere, *Cum ſpiritu tuo*, is taken out of the ſecond [h] Epiſtle of *Paul* to *Timothie: The Lord Ieſus Chriſt be with thy ſpirit.* It anſwereth the reapers anſwere to *Boaz*; *The Lord bleſſe thee.* Theſe mutuall ſalutations [i] inſinuate ſweete agreement and loue betweene the Paſtor and pariſhioners: it is the Miniſters office to begin, and the peoples dutie to correſpond in good affection and kindnes: for loue is the adamant of loue. When the Miniſter is a *Paul*, the people muſt be Galatians, *if it were* [k] *poſſible, willing to pull out their eyes, and to giue them for his good:* [l] not only to reuerence his place, but alſo to loue his perſon.

[h] *Cap. 4. ver. 22.*

[i] *Durandus rational. diuin. lib. 4. cap. 14. §. 5*

[k] *Galat. 4. 15.*

[l] *Caluin in loc. ad Galat.*

A Paſtor cannot vſe to the people a better wiſh then, *The Lord be with you.* For [m] if God be with them, who can be againſt them? and the people cannot make a fitter reply, then, *with thy ſpirit.* For (as *Plato* diuinely ſaid) euery mans ſoule is himſelfe.

[m] *Rom. 8. 31.*

Againe, foraſmuch as *God is a ſpirit* [n], *and ought to bee worſhipped*

[n] *Ioh. 4. 24.*

worſhipped in ſpirit; it is meete we ſhould performe this ſpirituall ſeruice with all earneſt contention and intention of ſpirit. See *Magnificat*.

Chriſt promiſed, Matth. 18. to bee with vs in our deuotion, *in the middeſt of vs*, when wee meete to pray. But, [o] as *Euſebius Emiſſenus* obſerueth, how ſhall God be in the middeſt of thee, when as thou art not in the middeſt of thy ſelfe? *Quomodo erit deus in medio tui, ſi tecum ipſe non fueris?* If the aduocate ſleepe, how ſhall the Iudge awake? No maruell if thou loſe thy ſuite, when as in praying thou loſeſt thy ſelfe.

[o] *Ser. de eo, vbi duo aut tres.*

Prayer is the Chriſtians gunſhot (ſaith [p] *Luther*) *Oratio, bombardæ Chriſtianorum.* As then a bullet out of a gun: ſo prayers out of our mouth, can goe no further then the ſpirit doth carrie them: if they be [q] *Timidæ*, they cannot flie far: if *Tumidæ*, not pearce much; only feruent and humble deuotion hitteth the marke; penetrating the walles of heauen, albeit they were braſſe, and the gates iron.

[p] *Loc. com. tit. inuocat.*

[q] *Bernard. ſer. 4. de Ieiunio & orat.*

The Church hath placed theſe mutuall reſponſories at the very beginning of our prayers after the Leſſons and Confeſſion of faith: becauſe [r] Chriſt ſaid, *Without me ye can doe nothing*. Wherefore the Church, as I haue ſhewed, begins her prayers at the firſt with, *O Lord open thou our lips*: and here praying afreſh, *The Lord be with you*; begins, I ſay, with, *The Lord bee with you*, and ends with, *through Ieſus Chriſt our Lord*. Signifying hereby that Chriſt is [s] *Alpha* and *Omega*, the firſt and the laſt, without whom we can neither begin well, nor end well. And this is the reaſon why the Church after this interchangeable ſalutation, enioynes vs to pray, *Lord haue mercie vpon vs: Chriſt haue mercie vpon vs: Lord* &c. vſing an earneſt repetition (as I coniecture) rather to preſſe this one point, then (as [t] other write) to notifie the three diuine perſons.

[r] *Iohn 15.5.*

[s] *Apocal. 1.8.*

[t] *Belethus lib. de Diuinis officijs, cap. 36.*

And it is worth obſeruing, that we conclude theſe ſhort Suffrages, as we began: for as in the firſt we deſire the Lord *to be with vs and our ſpirit*; ſo likewiſe in the laſt, that *hee would not take his holie ſpirit from vs*, but accompanie the whole Church vnto the end and in the end.

I am occaſioned in this place iuſtly to defend the peoples

anſwering

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anſwering the Miniſter aloud in the Church. The beginning of which interlocutorie paſſages, is aſcribed by [u] *Platina* to *Damaſus* Biſhop of Rome; by [x] *Theodoret* to *Diodorus* Biſhop of Antioch; by [y] *Walafridus Strabo* to S. *Ambroſe* Biſhop of Millane: all which liued 1100 yeeres before the Church was acquainted with any French faſhions: and yet *Baſil. epiſt.* 63. alleageth that the Churches of Egypt, Libya, Thebes, Paleſtina, Phœnicians, Syrians, Meſopotamiãs, vſed it long before. [z] *Socrates* and [a] *Strabo* write, that *Ignatius*, a ſcholler vnto [b] Chriſts owne ſchollers, is thought to be the firſt author hereof. If any ſhall expect greater antiquitie and authoritie, wee can fetch this order euen from the quier of heauen: *I ſaw the Lord* (ſaid [c] *Eſay*) *ſet on an high Throne, the Seraphims ſtood vpon it, and one cried to another, ſaying, Holy, holy, holy, Lord God of hoſtes, all the world is full of his glorie.*

Bleſſed ſpirits in praiſing God anſwere one another interchangeably: though vnhappie ſcornefull ſpirits vnmannerly terme this cuſtome, [d] *Toſſing of ſeruice.* But it may be ſaid of them, as [c] *Hierome* wrote of *Heluidius*: *Exiſtimant loquacitatem eſſe facundiam, & maledicere omnibus bonæ conſcientiæ ſignum arbitrantur.*

[u] *In vita Damaſi.*
[x] *Lib. 2. hiſt. cap. 24. Magdeburg. cent. 4. col. 897.*
[y] *Lib. de rebus Eccleſ. cap. 25. alludens forſitan ad Hexam. Ambroſ. lib. 3. cap. 5.*
[z] *Eccleſiaſt. hiſt. lib. 6. cap. 8.*
[a] *Vbi ſupra.*
[b] *Hieron. catalog. ſcript. Eccl. in vita Ignat. Muſcul. in Mat. 26. 30. thinkes that Chriſt and his Apoſtles vſed it.*
[c] *Cap 6. 3.*
[d] *T. C. lib. 1. pag. 203.*
[c] *Lib. contra Heluidium in initio.*

The Magnificat.

Luke 1. 46. *My ſoule doth magnifie the Lord.*

THis Hymne is nothing elſe, but a *grace, for grace*: great thankes, for great things receiued of the Lord. Wherein obſerue the * *manner* and *matter* of the Virgins exultation: or a thankſgiuing in the two former verſes: and a reaſon in the reſt, *For he hath regarded* &c.

I purpoſe to ſift euery word of the former part ſeuerally: and becauſe there is (as * *Luther* ſaith) great Diuinitie in pronounes, I will firſt examine the pronoune *My*: my ſoule, my ſpirit, my Sauiour. It is not enough ỹ other pray for vs, except our ſelues praiſe God for our ſelues. He that goeth to Church by an attorney, ſhal go to heauẽ alſo by a proxie.

* *Modus & cauſa, Gorran. in locum.*

* *Com. in 1. Galat. verſ. 4. My.*

There is an old [f] Legend of a Merchant, who neuer would go to Maſſe: but euer when he heard the *Saints bell*, he ſaid to his wife, Pray thou for thee and me. Vpon a time hee dreamed that hee and his wife were dead, and that they knocked at heauen gate for entrance: S. *Peter* the porter (for ſo goeth the tale) ſuffered his wife to enter in, but thruſt him out, ſaying, *Illa intrauit pro ſe & te:* as thy wife went to Church for thee, ſo likewiſe ſhe muſt goe to heauen for thee. The morall is good, howſoeuer the ſtorie be bad: inſinuating that euery one muſt haue both a *perſonalitie* of faith, *my Sauiour:* and a *perſonalitie* of deuotion, *my ſoule, my ſpirit.* [g] *Officium* is *efficium*, it is not enough that the maſter enioyne his familie to pray, or the father heare his child pray, or the Teacher exhort his people to pray: but as euery one hath taſted of Gods bountie, ſo euery one muſt performe this dutie, hauing oyle of his [h] owne in his owne lampe, ſaying and praying with the bleſſed Virgin, *My ſoule, my ſpirit.*

[f] *Menſa philoſophica fab. de mercator.*

[g] *Ambroſ. lib. 1. de officijs, cap. 8.*

[h] *Matth. 25. 4.*

Soule.] As if ſhe ſhould thus ſpeake, Thy benefits O Lord are ſo good, ſo great, ſo manifeſt, ſo manifold, [i] that I can not accord them with my tongue, but only record them in my heart. It is truly ſaid, he loues but little, who tels how much he loues: and ſo ſurely hee praiſeth God but little, who makes it a tongue-toile and a lip-labor only. Mark. 7. 6. *This people honoureth me with their lips, but their heart is farre from me.* God who gaue all, will haue all, and yet aboue all requireth the ſoule. [k] *Sonne giue me thy heart:* for that alone commands all other members, as the [l] Centurion did his ſouldiers. It ſaith to the foote, goe, and it goeth; vnto the hand, come, and it commeth; vnto the reſt, doe this, and they doe it. It doth bend the knees, and ioyne the hands, and lift vp the eye, compoſeth the countenance, diſpoſeth of the whole man: and therefore as that other [m] *Mary* choſe the better part, ſo this *Mary* beſtowed vpon God her beſt part, *her ſoule did magnifie, her ſpirit reioyced.*

Soule.
[i] *Beda in loc.*

[k] *Prou. 23. 26.*
[l] *Matth. 8. 9.*

[m] *Luke 10. 42.*

Some Diuines expound theſe words ioyntly, ſome ſeuerally. The word ſpirit is vſed in the holie Scripture ſometime for the whole ſoule. 1. Cor. 7. 34. The woman vnmaried

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ried careth for the things of the Lord, that she may be holy both in body and in spirit, that is, [n] in soule.

So S. *Augustine* thinks that these two words here signifie the same, because the latter phrase, *my spirit reioiceth in God my Saviour*, is nothing else but an exegesis of the former, *my soule doth magnifie the Lord*: insinuating by this repetition, *my soule, my spirit*, that her deuotion was not hypocriticall, but cordiall and vnfained. It is obserued in nature, that the Fox doth nip the necke, the Mastiue the throat, the Ferret the liuer, but God especially careth for the heart: being (as *Ambrose* speakes excellently) *Non corticis, sed cordis deus.*

And therefore *Mary* was not content to praise the Lord from the rine of her lips only, but also from the roote of her heart. So [o] *Danid* did pray, *Praise the Lord O my soule, and all that is within mee praise his holy name.* So [p] *Paul* would haue vs pray: *Sing to the Lord with a grace in your hearts.* And so the Church doth desire that the Priest (who is the mouth of the people) should pray, *The Lord be with you*, saith the Minister, and the whole congregation answereth, *And with thy spirit.* [q] Heereby signifying, that this holy businesse ought to be performed with all attention and intention of spirit.

Diuines interpreting these two seuerally, distinguish betweene *soule* and *spirit*: and so doth the Scripture, 1. *Cor.* 15.45. *The first man Adam was made a liuing soule; the last Adam a quickening spirit.* Soule is that by which we liue naturally: spirit is that, by which we liue through grace supernaturally. Or ([r] as other) soule signifieth the will, and spirit the vnderstanding: as Heb. 4.12. *The word of God is liuely and mighty in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the diuiding asunder of the soule and spirit:* that is, [s] of the will and vnderstanding.

So that *Mary* saying here, my soule and my spirit, doth intimate that she did praise the Lord with attention in her vnderstanding, and deuotion in her affection. They praise God with halfe an heart, who either hauing deuotion, want vnderstanding: or else indued with vnderstanding, want deuotion: and so while men pray with the soule without

[n] *Ambros. com. in loc.*

[o] *Psal.* 103.1.
[p] *Colos.* 3.16.

[q] *Carolus magnus fragment. de ritibus eccl. veteris, Cassander Liturgica, cap.* 21.

[r] *Calu. in loc.*

[s] *Beza in loc.*

out a ſpirit, or with the ſpirit, without a ſoule, their heart is diuided (as the Prophet [t] *Oſe: Diuiſum eſt cor eorum:*) and God hath but one part, happily the leaſt peece.

The line then to be drawne from this example is, firſt that we pray with our heart: ſecondly, with our whole heart, with all our ſoule, with all our ſpirit.

Doth] In the preſent. For as a gift to man, ſo glory to God, is moſt acceptable when as it is ſeaſonable: not deferred, but conferred in time. [u] *Gratia quæ tarda eſt, ingrata eſt gratia.* [x] *Proprium eſt libenter facientis, citò facere.*

Magnifie] The word ſignifieth highly to commend, and extoll: *Magnum facere*, to make great. Now God is *optimus maximus*, already moſt great, and therefore cannot be made more great in regard of himſelfe: but all our vilifying and magnifying the Lord, is in reſpect of others onely.

When wee blaſpheme the moſt holy name of God, as much as in vs lieth, we leſſen his greatnes: when we bleſſe his name, ſo much as in vs is, we magnifie his glory, making that which is great in it ſelfe, to be reputed great of other. As [y] one fitly, *Magnificare nihil aliud eſt niſi magnum ſignificare.*

This magnifying conſiſts in our conuerſation eſpecially. *Noli* (ſaith [z] *Auguſtine*) *gloriari quia lingua benedicis, ſi vita maledicis.* [a] Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you, may by your good works, which they ſhall ſee, glorifie God in the day of the viſitation.

God is magnified of vs (as [b] *Ambroſe* and *Origen* note) when as his image is repaired in vs. [c] He created man according to his likenes: that is, as [e] *Paul* doth interpret it, *in righteouſnes & holineſſe.* So that the more grace we, the more glory God: he doth appeare greater in vs, albeit he cannot be made greater by vs. He doth not increaſe, but we grow from grace to grace, from vertue to vertue: the which ought principally to ſtirre vs vp vnto this dutie, for that our ſelues are magnified, in magnifying him: as *Mary* ſheweth here, *My ſoule doth magnifie the Lord*, verſ. 46. And, *The Lord hath magnified me*, verſ. 49. [f] *Qui maledicit domino, ipſe minuitur,*

[t] *Oſe* 10. *cap.* 2.

Doth.

[u] *Auſonius epigram.* 84.

[x] *Seneca lib.* 2. *de beneficijs cap.* 5.

Magnifie.

[y] *Lexic. Theol. verb. magnificatio.*

[z] *In Pſal.* 133.

[a] 1. *Pet.* 2. 12.

[b] *Com. in Luc. lib.* 2. *cap.* 1.

[c] *Gen.* 1. 26.

[e] *Epheſ.* 4. 24.

[f] *Auguſt. in Pſal.* 66.

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minuitur, qui benedicit, augetur : prior eſt in nobis benedictio domini, & conſequens eſt, vt & nos benedicamus domino : illa pluuia, iſte fructus.

The Lord.] *Lord* is a name [g] of might, *Sauiour* of mercie. *Mary* then (as *Auguſtine* and [h] other obſerue) praiſeth him alone, who is able to helpe, becauſe the *Lord*; and willing, becauſe a *Sauiour*.

The Lord.
[g] 1. *Cor.* 8. 6.
[h] *Maldonat. in loc.*

And my ſpirit] [i] Such as diſtinguiſh betweene ſoule and ſpirit, make this a reaſon of the former verſe: *My ſpirit hath reioiced in God my Sauiour*, and therefore *my ſoule doth magnifie the Lord*: according to that of S. [k] *Iames*; *Is any merry? let him ſing*. So that this exultation of *Mary*, cauſed her exaltation of God.

Spirit.
[i] *Caluin. & Marlorat. in loc.*
[k] *Iames* 5. 13.

Inward reioicing in ſpirit, is a great ſigne of a good conſcience, [l] *which is a continuall feaſt*. The wicked are often merry, ſometime mad merrie: but all is but from the teth outward. For (as [m] *Salomon* ſpeakes) *euen in laughing the heart is ſorrowfull, and the end of mirth is heauineſſe*. But the good man (as the Virgin here) *reioiceth in ſpirit*: all worldly meriments are more talked of then felt, but inward ſpirituall reioicing is more felt then vttered.

[l] *Prou.* 15. 15.
[m] *Prou.* 14. 13.

It is (as the [n] Scripture calles it) a *Iubilation*, an exceeding great ioy, which a man can neither ſuppreſſe, nor expreſſe ſufficiently. [o] *Nec reticere, nec recitare*: for howſoeuer in the Court of Conſcience there be ſome pleading euery day; yet *the godly make it Hilary Terme all the yeere*. See Goſpell *Dom.* 1. *Aduent. & Dom.* 9. *poſt. Trinit.*

[n] *Zach.* 9. 9.
[o] *Anonymus in Pſal.* 46.

In God] Happily the ſpirit of the moſt wicked at ſometime doth reioice, yet not in God, nor in good: but in villanie, and vanitie. *Prou.* 2. 14. *They reioice in doing euill, and delight in frowardneſſe*: whereas in the good man the ioies obiect is alway good, goodneſſe it ſelfe, God himſelfe. *Dauid delights in the Lord, Mary reioiceth in God*. And this is ſo good a ioy, that [p] *Paul* ſaith, *Reioice in the Lord alwaies, and againe I ſay reioice*. We may reioice in our friends, in our health, in our preferment, in our honeſt recreation, in many other things, *præter Deum*, beſide God: yet in all, *propter Deum*, for God, ſo farre foorth as they ſhall increaſe our ſpirituall reioicing

In God.
[p] *Phil.* 4. 4.

reioicing in the Lord. *God forbid* (ſaith q *Paul*) *that I ſhould reioice in any thing but in the croſſe of Chriſt.* In any thing in compariſon of this, in any thing which might hinder this, and yet in all things for this. See the Epiſtle *Dom.* 4. *Aduent.*

q *Galat.* 6. 14.

Sauiour.

Sauiour] To conſider God as a ſeuere Iudge, would make our heart to tremble: but to conſider him in Chriſt, in whom he is well pleaſed, is of all ghoſtly comfort the greateſt. And therefore if we deſire to reioice in ſpirit, let vs not behold God in the glaſſe of the Law, which makes him a dreadfull Iudge: but in the glaſſe of the Goſpell, which ſhewes him a mercifull Sauiour.

In euery Chriſtian there are two contrary natures; the fleſh, and the ſpirit: and that hee may bee a perfit man in Chriſt, he muſt ſubdue the one, and ſtrengthen the other: the Law is the miniſtry of death, and ſerueth fitly for the taming of our rebellious fleſh: the Goſpell is the power of God vnto life, containing the bountifull promiſes of God in Chriſt, and ſerueth fitly for the ſtrengthening of the ſpirit. It is p oyle to powre into our wounds, and water of life to quench our thirſty ſoules. As in name, ſo in nature, the *Goodſpell*, or the *Ghoſtſpell*, that is, the word and ioy for the ſpirit. *Mary* then had good cauſe to q adde this epithete *Sauiour*, vnto God: *My ſpirit reioiceth in God my Sauiour.*

p *Luke* 10 34. *The Law as wine to ſcarch, the Goſpell as oyle to ſupple.*

q *Caluin. in loc.*

My Sauiour] We note two concluſions out of this pronoune: the firſt againſt ſome Papiſts; the ſecond againſt all Papiſts. r Some Popiſh writers affirme, that *Mary* was conceiued and borne without originall ſinne, and that ſhe liued and died without actuall ſinne: contrary to the ſcripture, *Rom.* 3. 9. *Gal.* 3. 22. So s that in honouring the feaſt of her conception and natiuitie, with the ſingular priuiledge of Chriſt, they worſhip an Idoll, and not her. For an Idoll (as t *Paul* diſputes) *is nothing in the world:* and ſo is that man or woman conceiued without ſinne, except Chriſt, who was conceiued by the holy Ghoſt: as none other euer was, or ſhall be.

r *Swarez tom.* 2. *in tertiã 1 hom. diſput.* 3. & 4.

s *D. Fulk annot. in Mat.* 1.

t 1. *Cor.* 8. 4.

u *Lombard.* 3. *ſent. diſt.* 3. *Bellar. de amiſſione gratiæ, lib.* 4. *cap.* 15.

u They ground this aſſertion vpon a place of *Auguſtine:*

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ſtine: [x] *Excepta ſancta virgine Maria, de qua propter honorem domini, nullam prorſus cum de peccatis agitur, habere volo quæſtionem.* Anſwere is made, that *Auguſtine* elſewhere concludes all vnder ſinne (though he did in that place forbeare to rip vp the faults of the mother in honour of her ſonne) for in *lib.*5. [y] *cap.* 9. againſt *Iulian* the *Pelagian*, he doth intimate that *Maries* bodie was ſinfull fleſh, concluding peremptorily; [z] *Nullus eſt hominum præter Chriſtum, qui peccatum non habuerit grãdioris ætatis acceſſu: quia nullus eſt hominum præter Chriſtum, qui peccatum non habuerit infantilis ætatis exortu.* So likewiſe, [a] *lib. de ſancta Virginitate, cap.*3. *Beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem Chriſti: nihil enim ei materna propinquitas profuiſſet, niſi fœliciùs Chriſtum corde, quàm carne geſtaſſet.* And in his [b] Treatiſe, *De fide ad Petrum* (for the Papiſts admit that booke) *Firmiſſime crede, & nullatenus dubites, omnem hominem qui per concubitum viri & mulieris concipitur, cum peccato originali naſci, & ob hoc natura filium iræ.* Thus *Auguſtine* expounds, and anſwers *Auguſtine.*

Now for holy Scriptures, if there were no more texts in the Bible, this one is omniſufficient, to accuſe *Marie* of ſome faults, and the Papiſts of much follie: My ſpirit reioyceth in God *my Sauiour.* He that hath no ſinne, wants not a Sauiour: but *Marie* reioyced in a *Sauiour*, therefore ſhe was ſorrie for her ſinne. *The whole neede not a Phyſition*, ſaith [c] Chriſt: but *Marie* calles for a ſalue, therefore ſurely ſhe had ſome ſore: and if any ſin, then ſhe cannot be our *Mediatrix*, or *Aduocate. Si peccatrix, non deprecatrix.* [d] Our *Aduocate is our propitiation for ſinne:* [e] but the *propitiation for ſinne, knew no ſinne.* Ergo, *quæ egebat, non agebat aduocatum.* And therefore *Mary*, who needed a Sauiour her ſelfe, could not be a ſauiour of other.

Againe, we gather out of this pronoune *my*, *Maries* particular apprehenſion and application of Chriſts merits againſt all Papiſts; who [f] teach that a generall confuſed implicite faith, is enough without any further examination of Scriptures, or diſtinct beleefe. Contrarie to the practiſe of Chriſt, who prayed in our nature and name.

[x] *De nat. & gratia, contra Pelagianos, cap.*36. *tom.*7. *fol.*506.

[y] *Tom.*7. *fol.* 742.

[z] *fol.*743.

[a] *Tom.*6. *fol.*561

[b] *Tom.*3 *fol.*164

[c] *Matth.*9.12.

[d] 1. *Epiſt. Iohn* 2. *cap.*

[e] 2. *Cor.*5.21.

[f] *Bellarm. lib.*1. *de Iuſtific. cap.*7

g *Deus meus, Deus meus.* Of h *Dauid, Thou art my God:* of *Thomas,* i *My Lord:* of *Mary, My Sauiour.*

g *Matth.* 27.46.
h *Psal.* 118. 28.
i *Ioh.* 20.28.

The second part of this Hymne containeth a reason why she did magnifie the Lord, namely for his goodnes.

Toward { *Her selfe. He hath regarded the lowlines of his handmaid; he hath magnified me. From henceforth all generations shall call me blessed.* / *Other.*

Regarded.

Regarded.] God is said in Scripture to regard three waies, (as *Augustine* notes vpon this place) *secundum* { *Cognitionem,* / *Gratiam,* / *Iudicium.*

1. His eye of knowledge regardeth all things. Heb. 4.13 *There is not any creature, which is not manifest in his sight, but all things are naked and open vnto him.*

2. His fauourable countenance and gratious eye is vpon them k *who feare him, and vpon them who trust in his mercie.*

k *Psal.* 33.18.

3. God in iudgement will only regard his elect. For he will say to the reprobate, l *Verily I know ye not.* God regarded here *Mary* with his gratious eie, vouchsafeing to make her both his childe, and his mother. The one is a benefit obtained of very m few: the other denied vnto all. *It was only granted to Mary to be the mother of Christ,* n *whereas it was denied vnto all men, to be the father of Christ.*

l *Matth.* 25.12.
m *Matth.* 7.14.
n *Hugo Lincolniensis vti Surius in eius vita.*

This was so great a grace to *Mary,* that as in this Hymne her selfe doth prophecie: *From hencefoorth all generations shall account her blessed.*

An Angell of heauen said that she was o *full of grace: Gratia plena in se, non à se*; in her selfe, but not of her selfe. And therefore her soule did magnifie the Lord, and her spirit reioyced in God her Sauiour; not in regard of her owne greatnes, but in respect of his goodnesse. For so she saith, *He hath regarded.*

o *Luke* 1.28.

Lowlinesse.

The lowlinesse] p God cannot looke aboue himselfe, because he hath no superiour: nor about himselfe, for that he hath no equall: he regards only such as are below him; and therefore the lower a man is, the neerer vnto God, the more exposed to his sight who lookes from aboue. q *Who is*

p *Marlor. in loc.*
q *Psal.* 113.5,6.

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like vnto the Lord our God that hath his dwelling so high, and yet humbleth himselfe to behold the things in heauen and earth? He taketh vp the simple out of the dust, and lifteth the poore out of the mire. And Psal. 138. vers. 6. *Though the Lord be high, yet hath he respect vnto the lowly: but as for the proud, he beholdeth them a far off.* The most high then hath especiall respect to such as are most low.

Now lowlinesse in holy Scripture is vsed both { *Actiuely*, for humilitie. *Passiuely*, for humiliation, baseneſſe and affliction.

Origen, Beda, Bernard construe this of *Maries* humilitie: but I thinke with the most, and best, that she meant by lowlinesse, her base degree: [r] For, *Humilitas dum proditur, perditur.* He that brags of his humilitie, loseth it. It is (saith [f] *Hierome*) the Christians Iewell.

Now, saith [t] *Macarius*, he is a foolish begger who when he findes a Iewell, instantly proclaimes it, *Inueni, inueni:* for by this meanes he that hath lost it, will demand it againe: so likewise when we boast of any good gift, the Lord who lent, will resume it.

It is improbable then that *Mary* spake this of her humilitie: for (as some [u] *Popish* writers obserue) she did in this song ascribe all her happinesse to Gods mercy, and nothing to her owne merit.

It is true, that as *death is the last* [x] *enemie:* so pride the last sinne that shall be destroied in vs. [y] *Inter omnia vitia tu semper es prima, semper es vltima: nam omne peccatum te accedente committitur: & te recidente dimittitur.* [z] *Augustine* told *Dioscorus, Vitia cætera in peccatis, superbia verò etiam in benefactis timenda.* When other sinnes die, secret pride gets strength in vs: *ex* [a] *remedijs generat morbos*, euen vertue is the matter of this vice: in such sort, *that a man will be proud, because he is not proud.* But this was not *Maries* mind to boast, in that she did not boast: but, as the word and coherence more then insinuate, she did vnderstand by lowlinesse, her meane estate and qualitie.

[b] *Quod me dignatus in altum,*
erigere ex humili, celsam.

[r] *Maldonat. in locum.*
[f] *Com. in cap. 1. Abdiam.*
[t] *Hom. 27.*
[u] *Iansenius, Beauxamis, Maldonat. in locum.*
[x] *1 Cor. 15. 26.*
[y] *Innocentius de contemptu mundi, lib. 2. cap. 31.*
[z] *Epist. 56.*
[a] *Pet. Chrysolog. ser. 7.*
[b] *Iuuencus, lib. 1. Euang. hist.*

So doth her ſelfe conſtrue the word, verſ. 52. *He hath put downe the mightie from their ſeat, and hath exalted the humble and meeke:* where humble is oppoſite to mightie, as in this verſe the lowlineſſe of *Mary* to Gods highneſſe. I preſſe this point, becauſe ſome Papiſts (as [c] *Eraſmus* affirmes) haue gathered out of this place, that *Mary* through her modeſt carriage, worthily deſerued to bee the mother of Chriſt. Whereas (beſides the reaſons alleaged) the words of this verſe, and the drift of the whole ſong, confute them abundantly.

[c] *Annot. in loc.*

For ταπείνωσιν, vſed by *Luke*, ſignifieth properly baſeneſſe: whereas humilitie is called ταπεινοφροσύνη: and albeit the vulgar Latine reade, *reſpexit humilitatem*, yet ἐπέβλεψεν is *aſpexit*, as in our Engliſh Bibles, *hee looked on the poore degree of his handmaid.* And this is not only the *critical Annotation of Eraſmus*, but their owne *Ianſenius*, and *Maldonatus* obſerue the ſame: for her intent was not to magnifie her ſelfe, but to magnifie the Lord.

Heere then wee may behold *Maries* exceeding great miſerie, and Gods exceeding great mercy: the good *Ladies* infelicitie, who deſcended of a noble houſe, yea a royall blood, was notwithſtanding a diſtreſſed ſillie maiden, ſo poore, that, as we reade Luke 2. 24. ſhe was not able to buy a young lambe for an offering. See the Goſpell on the *Purification.*

Let [d] not the wiſeman glory in his wiſdome, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches, nor the Nobleman of his parentage, for one generation paſſeth, and another commeth: and [e] as we haue heard, ſo haue we ſeen, ſome who came from the ſcepter, to hold the plough; and other who came from the plough, to manage the ſcepter. And the reaſon is rẽdred in this Hymne; *The Lord hath put downe the mightie from their ſeate, and exalted the humble and meeke: hee hath filled the hungry with good things, and the rich he hath ſent emptie away.* This was his exceeding great goodneſſe toward *Mary*, to raiſe her out of the duſt, ſo to magnifie her, as that all generations account her bleſſed.

[d] *Ierem. 9. 23.*

[e] *1. Sam. 2. 7.*

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From henceforth all generations shall call me blessed.] In the verse before *Magnificat*, *Elizabeth* called her blessed: now the Virgin opposeth all men to *Elizabeth*, and all times to the present, saying; (as [f] *Theophylact* doth note) that not *Elizabeth* only, but all men, and women, as at this time, so for euer also shall account me blessed. All generations, that is, all men in all generations (as the *Schoole* doth vsuallie distinguish) *genera singulorum*, albeit not *singuli generum*, (or as [g] *Euthymius*) all people who beleeue aright in the Sonne, shall blesse the Mother; *not all liuing, but all beleeuing*: for *Iewes*, and *Gentiles*, and *Heretikes*, in stead of this honour, reuile her.[h] *Augustine* mentioneth *Antidicomarianites*, *Heluidius* in *Hieromes* age was (as [i] *Roffensis* termes him) a *Mariamastix*; and in our time some are content to giue her lesse, because the *Papists* haue giuen her more then is due. Let vs not make the Spirit of truth a lier, which saith, *All generations shall call her blessed.* This *shall*, is *officij*, not *necessitatis*: all ought, howsoeuer all doe not blesse this blessed Virgin.

[f] *In loc.*

[g] *In loc.*

[h] *Lib. de hæresibus 56. hæres.*

[i] *Lib. contra Lutherum, fol. 8 in margine.*

For hee that is mightie hath magnified me.] *Magna mihi fecit*, hath done maruellous things in me. For it is wonderfully singular, and singularly wonderfull, that *Mary* should be both a virgin, and a mother: of such a sonne a mother, as was her father: hee that is mightie, and none but the Almightie could thus magnfie *Mary*: shee was blessed in bearing the [k] *most blessed*, in whom [l] *all nations of the earth are blessed.* Vnto this purpose [m] *Bernard* excellently, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te præuenit in benedictionibus dulcedinis, ideo tu benedicta.*

[k] *Rom. 9. 5.*

[l] *Gen. 12. 3.*

[m] *Hom. 3. super Missus est angelus Gabriel.*

Hitherto concerning the goodnesse of God toward her selfe: now shee remembreth his mercie toward other.

His mercie is on thē that feare him, &c.
- *Generally,*
  1. In helping and comforting thē: *He exalteth the humble and meeke, filling them with all good things.*
  2. In scattering and confounding their enemies: *He hath scattered the proud, put down the mightie from their seate, and sent the rich empty away.*
- *More specially,*
  1. In promising.
  2. In performing his gratious promise touching the *Messias* of the world: *Remembring his mercy hath holpen his seruant Israel, as he promised to our forefathers Abraham, and his seed for euer.*

These points are [a] flagons of wine to comfort the distressed soule. For if God, who promised in the beginning that the [o] seed of the woman should bruse the Serpents head, deferred his promise almost 4000. yeers, and yet at length accomplished the same to the very full: then no doubt, God hauing promised the resurrection of the dead, and euerlasting life, will in his good time bring them to passe. That which is past, may confirme our hope touching things to come: *For he remembreth his mercie towards his seruant Israel, and it is on them that feare him throughout all generations.*

[a] *Cant. 2. 5.*

[o] *Gen. 3. 15.*

Cantate Domino. Psalm. 98.

THe Church hath done well in ioyning to the *Magnificat*, *Psalme* 98: for the one is a perfect *eccho* to the other (all [p] Interpreters agreeing) that *Dauids* mystery, and *Maries* historie, are all one. Whatsoeuer is obscurely foretold in his *Psalme*, is plainly told in her *Song*: as he prophecied, *O sing vnto the Lord a new song; shew your selues ioyfull:* So she practised: My soule doth magnifie the Lord, and my spirit reioiceth in God my Sauiour. And this ([q] as Christ teacheth) is a new song: *The houre commeth, and now is when the true worshippers shall worship the Father in spirit and truth. The voice* doth say, *Magna fecit, Hee hath done maruellous things:*

[p] *August. Hieron. Euthym. Caluin. Gerebrard. in loc.*

[q] *John 4. 23.*

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things: and the *Eccho: Magna mihi fecit*, He hath magnified, or done maruellous things in me. For it is an exceeding wonder (as [r] *Paul* ſpeaks) a great myſterie, that God ſhould be manifeſted in the fleſh, that the father of all, ſhould bee the ſonne of *Mary*. *Voice: With his owne right hand, and with his holy arme hath he gotten himſelfe the victorie. Eccho:* He hath ſhewed ſtrength with his arme, he hath ſcattered the proud in the imagination of their hearts. *Voice: The Lord declared his ſaluation, his righteouſneſſe hath hee openly ſhewed in the ſight of the Heathen. Eccho:* His mercie is on them that feare him, throughout all generations: he hath filled the hungrie with good things, and the rich hee hath ſent emptie away. *Gentiles eſurientes, Iudæos diuites*, as *Theophylact* expounds it.

Voice: Hee hath remembred his mercie and truth towards the houſe of Iſrael. Eccho: He remembring his mercie, hath holpen his ſeruant Iſrael.

In the whole Pſalme fiue circumſtances are to be conſidered eſpecially: *Who. What. Whereto. Wherefore. Wherewith.*

1. *Who* muſt ſing: *All men, all things.* For the Prophet in the latter end of the Pſalme doth incite ſenſible men, by directing his ſpeech vnto inſenſible creatures: *Let the ſea make a noiſe, let the floods clap their hands, and let the hils be ioyfull.* All which ſing Pſalmes and Hymnes in their kinde: onely man, for whom all theſe were made, is vnkind. [s] *The oxe knoweth his owner, and the dull aſſe his maſters crib: but Iſrael hath not knowne, my people hath not vnderſtood.*

2. *What: Sing a new ſong.* This is mans end, to ſeeke God in this life, to ſee God in the next: to bee a ſubiect in the kingdome of grace, and Saint in the kingdome of glorie. Whatſoeuer in this world befalleth vs, wee muſt ſing: be thankfull for weale, for woe; ſongs ought alwaies to be in our mouth, and ſometimes a new ſong: for ſo *Dauid* heere, ſing *a new ſong:* that is, [t] let vs put off the old man, and become new men, [u] new creatures in Chriſt: for the old man ſings

[r] 1. *Tim.* 3. 16.

[s] *Eſay* 1. 3.

[t] *Auguſt. in loc.*
[u] 2. *Cor.* 5. 17.

sings old songs: onely the new man sings a new song, hee speaketh with a [x] new tongue, and walkes in [y] new waies: and therefore doth new things, and sings new songs: his language is not of Babylon, or Egypt, but of Canaan: his communication doth edifie men, his song glorifie God.

[x] *Mark.16.17.*
[y] *Matth.2.12.*

Or a new song, that is, a fresh song, [z] *noua res, nouum canticum*; new for a new benefit. Ephes.5.20. Giue thanks alway for all things. It is very grosse to thanke God only in grosse, and not in parcell. Hast thou been sicke and now made whole? praise God with the Leper, Luke 17, sing a new song, for this new salue.

[z] *Hieron. in loc.*

Doest thou hunger and thirst after righteousnes; whereas heretofore thou couldest not endure the words of exhortation and doctrine? sing a new song for this new grace. Doth almightie God giue thee a true sense of thy sinne; whereas heretofore thou diddest draw iniquitie with cords of vanitie, and sinne as it were with cartropes, and wast giuen ouer to worke all vncleannes, euen with greedinesse? *O sing, sing, sing* a new song for this new mercie.

Or new, that is, [a] no common or ordinarie song, but as Gods mercie toward vs is exceeding maruellous and extraordinarie, so our thankes ought to bee most exquisite, and more then ordinarie: not new in regard of the matter; for we may not pray to God, or praise God, otherwise then he hath prescribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, wee may beate our wits after the best fashion to bee thankfull.

[a] *Caluin. in loc.*

Or, because this Psalme is propheticall, a new song, that is, [b] the song of the glorious Angels at Christs birth, [c] *Glorie to God on high, peace in earth, towards men good will*; a song which the world neuer heard before: that the seede of the woman should bruse the Serpents head is an old song, the first that euer was sung: but this was no *plaine song*, till Christ did manifest himselfe in the flesh. In the old Testament there were many old songs, but in the new Testament a new song.

[b] *Augustin. & Turrecrematensis in loc.*
[c] *Luke 2.14.*

That vnto vs is borne a Sauiour, which is Christ the Lord,

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Lord, in many reſpects a new ſong: for whereas Chriſt was but ſhadowed in the Law, he is ſhewed in the Goſpell: and new, becauſe ſung of new mē, of all men. [d] For the ſound of the Goſpell is gone through all the earth, vnto the ends of the world: whereas in old time Gods old ſongs were ſung in *Iury, his name great in Iſrael, at Salem his Tabernacle, and dwelling in Sion:* Pſal. 76.

[d] *Rom.* 10. 18.

3. *Whereto*] *To the Lord.* See before Pſalme 95.

4. *Wherefore*] *For he hath done maruellous things:* he hath opened his greatnes and goodneſſe to the whole world, in his creation, and preſeruation, in his redemption eſpecially, being a worke of greater might and mercie then all the reſt: for in the creation he made man like himſelfe; but in the redemption he made himſelfe like man. [e] *Illîc participes nos fecit bonorum ſuorum: hîc particeps eſt factus malorum noſtrorum.* In making the world, hee ſpake the word onely and it was done: but to redeeme the world, *dixit multa, & fecit mira*, ſaith the text: *Paſſus eſt dura verba, duriora verbera.* The creation of the world was a worke as it were of *his fingers:* Pſal. 8. 3. *When I conſider the heauen, euen the work of thy fingers.* But the redemption (as it is here called) *is the worke of his arme: With his owne right hand, and with his holy arme hath he gotten himſelfe the victorie.*

[e] *Granatenſis con. 2. Dom. 1. aduent.*

So that if the *Iewes* obſerued a Sabbath in honour of the worlds creation; how many *feſtiuals* ought we to keepe in thankfull remembrance of our redemption? As *Diogenes* ſaid, euery day was an holy day to a good man, ſo euery day ſhould be a Sunday to the Chriſtian man.

Aquinas excellently: *Bonum gratiæ vnius, maius eſt quàm bonum naturæ totius vniuerſi:* The ſauing of one ſoule is a greater work, then the making of a whole world: 12. *quæſt.* 113. *art.* 9.

5. *Wherewith:* in a *literall* ſenſe with all kinde of [f] muſicke,
- Vocall: *Sing to the Lord.*
- Chordall: *Praiſe him vpon the Harpe.*
- Pneumatical: *With trumpets*, &c.

[f] *Auguſtin. in Pſalmum vlt.*

In an *allegoricall* expoſition (as [g] *Euthymius* interpretes it)

[g] *In locum.*

we muſt praiſe God in our actions, and praiſe him in our contemplation: praiſe him in our words, praiſe him in our workes: praiſe him in our life, praiſe him at our death: being not only *temples* (as [h] *Paul*) but (as [i] *Clemens Alexandrinus calles vs*) *Timbrels* alſo of the holy Ghoſt.

[h] 1.Cor.3.16.
[i] In Protreptico.

Nunc dimittis, or the ſong of Simeon.

Luke 2.29.

Lord now letteſt thou thy ſeruant depart in peace.

[k] Ouid epiſt. Hero.7.epiſt.

[k] *Sic vbi fata vocant, vdis abiectus in herbis,*
Ad vada Mæandri concinit albus olor.

As the Swanne, ſo *Simeon* in his old age, readie to leaue the world, did ſing more ſweetly then euer he did before, *Lord now letteſt* &c.

The which Hymne is a thanksgiuing to God, for giuing his Sonne to redeeme his ſeruants.

And it hath two principall parts: in the
1. He reioyceth in regard of his owne particular: verſ.29.30.
2. In regard of the generall good our Sauiour Chriſt brought to ỹ whole world: verſ.31.32.

In the firſt note 2.things eſpecially:
1. His willingnes to die: *Lord now letteſt thou thy ſeruant depart in peace.*
2. The reaſon of this willingnes: *For mine eyes haue ſeene thy ſaluation.*

Lord.

Lord] The Papiſts often in their life, ſpecially at their death, vſe to commend themſelues and their ſoules vnto the protection of the bleſſed Virgin: *Maria mater gratiæ, tu nos ab hoſte protege, & hora mortis ſuſcipe.* This is their doctrine, [l] *Bellarmine* auoweth it: this is their practiſe; *Father Garnet* at his execution vſed this forme of praier twice publiquely. But old *Simeon* heere forgetting our *Lady*, though ſhe were preſent, commends his ſoule to the Lord, who redeemed it, *Lord now letteſt thou* &c.

[l] Lib.de beatitudine Sanctorum, cap.17.

Now.

Now] *Simeon* aſſuredly was not afraid to die before: but becauſe a [m] reuelation was giuen vnto him from the holie Ghoſt

[m] Luke 2.26.

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Ghoſt that he ſhould not ſee death, vntill he ſaw the *Meſſias*, he was exceeding deſirous to liue, that he might ſee the word of the Lord fulfilled. [n] And therefore men abuſe this example, ſaying they will be contented to die, when ſuch and ſuch things come to paſſe, when all their daughters be well married, and all their ſonnes well placed. Old *Simeon* had a reuelation for that he did, whereas we haue no warrãt from God, for many things we fondly deſire; ſo that whether God grant them, or not, we muſt ſubmit our ſelues vnto his good pleaſure, Now and euer ready to depart in peace, when he doth call: taking vnto vs the reſolution of *Iob*; *The Lord giueth, & the Lord taketh, bleſſed be the name of the Lord.*

[n] *Caluin in loc.*

Letteſt thou] We may not our ſelues looſe our ſoules, but let God let them out of priſon. We muſt ſeeke to mortifie the fleſh, and to caſt the world out of vs: but to caſt our ſelues out of the world, is an [o] offence againſt { *God.* / *Our neighbour.* / *Our ſelues.*

Letteſt thou.

Againſt God: who ſaith, *Thou ſhalt not kill:* if not another, much leſſe thy ſelfe. [p] For *thou muſt loue thy neighbor as thy ſelfe:* firſt thy ſelfe, then thy neighbour as thy ſelfe. The neerer, the deerer. *I* [q] *kill, and giue life*, ſaith the Lord: we are not maſters of our life, but only ſtewards: and therefore may not ſpend it, or end it, as we pleaſe: but as God, who beſtowed it, will.

[o] *Thomas 22 æ. quæſt. 64. art. 5.*
[p] *Luke 10. 27.*
[q] *Deut. 32. 39.*

Againſt our neighbours: becauſe men are not borne for themſelues alone, but for other alſo: being all members of one common-weale and politike body: ſo that (as [r] *Paul* ſaith) *if one member ſuffer, all ſuffer with it.* [s] *Homo quilibet eſt pars communitatis:* Euery particular perſon is part of the whole State. This is the true reaſon, why the King doth take ſo preciſe an account of the death euen of his baſeſt ſubiect, becauſe himſelfe, and the whole kingdome had intereſt in him.

[r] *1. Cor. 12. 26.*
[s] *Ariſt. Ethic. lib. 5. cap. vlt.*

Againſt our ſelues: Becauſe by naturall inſtinct euerie creature labours to preſerue it ſelfe; the fire ſtriueth with the water, the water fighteth with the fire, the moſt ſillie worme doth contend with the moſt ſtrong man to preſerue it ſelfe: and therefore we may not butcher our ſelues, but

expect Gods leaſure and pleaſure to let vs depart in peace.

Thy ſeruant.

Thy ſeruant] It is not a ſeruile ſeruice, but a perfect freedome to ſerue the Lord. And therefore as the good Emperour *Theodoſius* held it more noble to be *membrum Eccleſiæ, quàm caput Imperij:* ſo may we reſolue that it is better to be a ſeruant of God, then Lord of all the world. For while we ſerue him, all other creatures on earth and in heauen too ſerue vs: Heb.1.14.

In chuſing a maſter, euery man will ſhun principally three ſorts of men: his { *Enemie.* *Fellow.* *Seruant.*

He ſerueth his greateſt enemie, who ſerueth the Diuell: his fellow, who ſerueth the luſt of his fleſh: his ſeruant, who ſerueth the world. It is a baſe ſeruice to ſerue the world: for that is to become a vaſſall vnto our ſeruant. It is an vncertaine ſeruice to ſerue the fleſh: this maſter is ſo cholericke, ſo weake, ſo ſickly, ſo fickle, that we may looke euery day to be turned out of his doores: and that which is worſt of all, he is leaſt contented, when he is moſt ſatisfied. Like to the *Spaniard*, a bad ſeruant, but a worſe maſter. It is an vnthriftie ſeruice to ſerue the Diuell, all his wages is death: the more ſeruice we doe him, the worſe is our eſtate. But he that ſerues God, hath the greateſt Lord, who is moſt able; and the beſt Lord, who is moſt willing to prefer his followers: and therefore let vs ſay with *Simeon*, and boaſt with [t] *Dauid: O Lord I am thy ſeruant, I am thy ſeruant.* See the Epiſtle on *Simons* and *Iudes* day.

[t] *Pſal.116.14.*

Depart.

Depart] Here firſt note the ſoules immortalitie: Death is not [u] *exitus*, but *tranſitus*; not *obitus*, but *abitus*; not a dying, but a departing, a tranſmigration and exodus out of our earthly pilgrimage, vnto our heauenly home. [x] *Fratres mortui, non ſunt amiſſi, ſed præmiſſi:* [y] *profectio eſt, quam putas mortem:* A paſſage from the valley of death, vnto the land of the liuing.

[u] *Cyprian ſerm. de mortalitate.*
[x] *Ibidem & Auguſt. epiſt. 6.*
[y] *Tertull. lib. de patientia.*

[z] *Dauid* ſaid of his dead child, *I ſhall goe to him, but he ſhall not returne to mee.* [a] Chriſt confirmes this: Haue you not read what is ſpoken of God, ſaying, *I am the God of Abraham, and the God of Iſack, and the God of Iacob?* Now God, ſaith

[z] *2.Sam.12.23.*
[a] *Matth.22.32.*

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ſaith Chriſt, is not the God of the dead, but of the liuing. *Abraham* then is aliue, *Iſack* aliue, *Iacob* aliue; they cannot be ſaid truly dead:but (as *Simeon* here)departed.

The two receptacles of all ſoules after this life, *Hell* and *Heauen*, infallibly demonſtrate this point. [b] *Lazarus* dieth, and his ſoule is preſently conueied by bleſſed Angels vnto the boſome of *Abraham:* vnhappy *Diues* dieth,and his ſoule is fetcht and ſnatcht away by foule fiends vnto the bottomleſſe pit of hell.

As Gods eternall decrees haue an end without a beginning:ſo the ſoules of men haue a beginning without an end. The ſoule and body part for a time, but they ſhall meete againe to receiue an irreuocable doome, either of, *Come yee bleſſed*,or, *Goe ye curſed.*

Secondly, note that dying is the [c] looſing of our ſoule from her bonds and fetters: our fleſh is a ſinke of ſinne, the priſon of the mind, [d] σῶμα *quaſi* σῆμα. [e] *Qui gloriatur in viribus corporis, gloriatur in viribus carceris.* And therefore when *Plato* [f] ſaw one of his ſchoole was a little too curious in pampering his body,ſaid wittily: *What do you meane to make your priſon ſo ſtrong?*

So that a ſoule departed is ſet at libertie: like a bird that is eſcaped out of a cage.

The world is ſo full of euils, as that to write them all, would require another world ſo great as it ſelfe. [g] *Initium vitæ cæcitas & obliuio poſſidet, progreſſum labor, dolor exitum, error omnia:* Childhood is a fooliſh ſimplicitie, youth a raſh heate, manhood a carking carefulneſſe, old age a noiſome languiſhing. *Diu* [h] *viuendo portant funera ſua, & quaſi ſepulchra dealbata plena ſunt oſſibus mortuorum.* It may bee ſaid of an old man, as [i] *Bias* of the Marriner: *Nec inter viuos, nec inter mortuos:* (and as *Plutarch* of *Sardanapalus*,and S. [k] *Paul* of a widow liuing in pleaſure) *that he is dead and buried euen while hee liueth*: and ſo paſſing from age to age, we paſſe from euill to euill; it is but one waue driuing another,vntill we arriue at the hauen of death. [l] *Epictetus* ſpake more like a Diuine then a Philoſopher: *Homo calamitatis fabula,infœlicitatis tabula.* Though a King by warre or wile

[b] *Luke* 16.22.

[c] *Theophylact.*

[d] *Plato in cratylo.*

[e] *Petrarcha de remedijs,lib.* 1. *dialog.* 5.

[f] *Ficinus in vita Platonis.*

[g] *Petrarcha præfat.in lib.de remedijs vtriuſque fortunæ.*

[h] *Hieron.epiſt. Paulino,tom.*1. *pag.*102.

[i] *Plato in Axiocho.*

[k] 1.*Tim.*5.6.

[l] *Altercatio cum Hadriano Imperat.*

ſhould conquer all the proud earth, yet hee gets but a needles point, a mote, a mite, a nit, a nothing. So that while we ſtriue for things of this world, wee fight as it were like children, for pins and points. And therefore [m] *Paul deſired to be looſed, and to be with Chriſt:* and *Simeon* (as ſome Diuines obſerue) praieth here to be diſmiſſed, (as [n] *Ambroſe* doth read) *Dimitte:* Lord let looſe. [o] *Cyprian* and [p] *Origen, dimittes,* in the future: as if he ſhould ſay, *Now Lord I hope thou wilt ſuffer me to depart.* Howſoeuer the word in the preſent, imports that death is a [q] *goale-deliuery: Nunc dimittis ſeruum: Now Lord thou ſetteſt free thy ſeruant:* as ἀπολύειν is vſed, Act. 16.35. Luke 23.17.

[r] *Nam quid longa dies nobis, niſi longa dolorum*
Colluuies? longi patientia carceris ætas.

In peace] [t] There are three kinds of peace: *Externall, Internall, Eternall* Peace of World. Mind. God.

Or more plainly, peace between Man and man. God and man. Man and himſelfe.

The laſt kind is meant here, though aſſuredly *Simeon* had all three: for our peace with God, and ſo farre as is poſſible loue toward all men, breedes in vs a third peace, the which is the contentation of our minde and peace of conſcience: for which euery man ought to labour all his life; but at his death eſpecially, that comfortably departing he may ſing with old *Simeon: Lord now letteſt &c.*

I know many men haue died diſcontent and rauing, without any ſentiment of this comfortable peace, to mans imagination, and yet notwithſtanding were doubtleſſe Gods elect children. For, as [t] *Auguſtine*, many works of God concerning our ſaluation are done in, and by their contraries. In the creation, all things were made, not of ſomething, but of nothing, cleane contrary to the courſe of nature. In the worke of redemption, he doth giue life, not by life, but by death, and that a moſt accurſed death. *Optimum fecit inſtrumentum vitæ, quod erat peſſimum mortis genus.* In our effectuall vocation, he calles vs by the Goſpell, vnto

[m] *Phil. 1.23.*

[n] *Com. in Lucam lib. 2. cap. 2.*
[o] *Ser. de mort.*
[p] *Hom. 15. in Lucam.*
[q] *Beauxamis in locum.*

[r] *Mantuan. in 1. parthenic. Marian.*
In peace.
[t] *Lexicon Theolog. verb. pax.*

[t] *De doctrina Chriſtiana, lib. 1. cap. 14.*

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[u] vnto the Iewes a ſtumbling block, vnto the world meere fooliſhnes, in reaſon more likely to driue men from God, then to winne and wooe men to God. And when it is his pleaſure that any ſhould depend vpon his goodneſſe and prouidence, he makes them feele his anger, and to be nothing in themſelues, that they may relie altogether vpon him. And thus happily the child of God, through [x] many tribulations, and, to our thinking, through the gulfe of deſperation, enters into the kingdome of heauen. The loue of God is like a Sea, into which when a man is caſt, he neither ſeeth banke, nor feeleth bottome.

For there is a two-fold preſence of God in his children: { 1. Felt and perceiued. 2. Secret and vnknowne.

Sometime God is not only preſent with his elect, but alſo makes them ſenſibly perceiue it, as *Simeon* here did: and therefore his mourning was turned into mirth, and his ſobs into ſongs.

Againe, ſometime God is preſent, but not felt: and this ſecret preſence ſuſtaines vs in all our troubles and temptatations: it intertaineth life in our ſoules, whē as to our iudgment we are altogether dead, as there is life in trees when they haue caſt their leaues. And therefore let no man bee diſmaied, howſoeuer diſmaied: for God doth neuer leaue thoſe, whom he doth loue: but his comfortable ſpirit is a ſecret friend, and often doth vs moſt good, when wee leaſt perceiue it: Eſay 41.10. &c. 43.2.

According to thy word.] If God promiſe, we may preſume, [y] *for he is not like man, that he ſhould lie: neither as the ſonne of man, that he ſhould repent.* This ſhould teach vs to be hoiie, [z] as God our Father is holy, [a] being followers of him as deare children. As he doth euer keepe his word with vs; ſo let vs euer keepe our othes and promiſes one with another. It is well obſerued, that *aequiuocation and lying is a kind of vnchaſtitie:* for the mouth and minde are coupled together in holie mariage: Matth. 12.34. *Out of the abundance of the heart the mouth ſpeaketh.* And therefore when the tongue doth ſpeake that which the heart neuer thought, our ſpeech is conceiued in adulterie, and hee that breedes ſuch

[u] 1. *Cor.* 2.23.

[x] *Acts.* 14.22.

According to thy word.

[y] *Numb.* 23.19.

[z] *Leuit.* 19.2.

[a] *Epheſ.* 5.1.

ſuch baſtard children, offends not only againſt charity, but alſo againſt chaſtitie.

Men ſay they muſt lie ſometime for aduantage, but it is a good concluſion both in religion, and common experience, *that honeſtie is the beſt policie, and truth the only durable armour of proofe.* The ſhorteſt way commonly, the fouleſt, the fairer way not much about. [b] *Lord, who ſhall dwell in thy tabernacle? or who ſhall reſt vpon thine holy hill? euen he that ſpeaketh the truth from his heart, he that vſeth no deceit in his tongue, hee that ſweareth vnto his neighbour, and diſappointeth him not.*

[b] Pſal. 15.

The reaſon why Simeon was willing to die.

For mine eyes haue ſeene thy ſaluation] I haue ſeene the Meſſias, in whom, and by whom thy ſaluation is wrought and brought vnto vs. As *Simeon* ſaw Chriſts humanitie with the eies of his body: ſo he ſaw Chriſts Diuinity long before with the pearcing eies of faith. He knew that the little babe which he lulled in his armes, was the great God, whom the heauen of heauens could not containe: and therefore beleeuing in the Lord of life, hee was not afraid of death: but inſtantly breakes forth into this ſweete ſong, *Lord now letteſt thou thy ſeruant depart in peace, for mine eyes haue* &c.

[c] *Ariſt. Ethic. lib. 3. cap. 9.*
[d] *Philip Morney Treat. of life and death.*

Death is vnwelcome to carnall men, as [c] *Ariſtotle* ſaid, *Of all Terribles the moſt Terrible.* [d] They crie out vpon the miſeries of life, and yet when death commeth, they doe as little children, who all the day complaine, but when the medicine is brought them, are nothing ſicke: as they who all the weeke runne vp and downe the houſe with paine of the teeth, and ſeeing the Barbor come to pull them out, feele no more torment: as tender bodies in a pricking plurifie call, and cannot ſtay for a Surgeon, and yet when they ſee him whetting his lancet to cut the throte of the diſeaſe, pull in their armes and hide them in the bed. And the true reaſon hereof is want of faith, becauſe they doe not vnfainedly beleeue that Chriſt Ieſus [e] *hath led captiuitie captiue,* [f] *that he hath ſwallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life.* [g] The bleſſed theefe vpon the Croſſe died ioyfully, becauſe hee ſaw Chriſt, and beleeued

[e] *Epheſ.* 4 8.
[f] 1. *Cor.* 15. 54.
[g] *Luke* 23. 42.

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beleeued also that he should passe from a place of paine to a paradise of pleasure. [h] S. *Stephen* died ioyfully, because *he saw the heauens open, and Christ standing at the right hand of the Father.* Here *Simeon* departed ioyfully, because *his eyes saw the saluation of the Lord.*

[h] *Acts 7.56.*

As there are two degrees of faith, so two sorts of Christians; one weake, another strong. The weake Christian is willing to liue, and patient to die: but the strong patient to liue, and willing to die.

That a man may depart in peace, two things are requisit:

1. Preparation before death.
2. A right disposition at death.

Both which are procured onely by faith in Christ. If a man were to fight hand to hand with a mightie Dragon, in such wise that either he must kill or be killed, his best course were to bereaue him of his poison and sting. Death is a Serpent, and the sting, wherewith he woundeth vs, is sinne: so saith [i] S. *Paul, The sting of death is sinne.* Now the true beleeuer vnderstands and knowes assuredly that Christ Iesus hath satisfied the law, and then if no law, no sinne: and if no sinne, death hath no sting: well may death hisse, but it cannot hurt: [k] when our vnrighteousnes is forgiuen, and sinne couered, Christ both in life and death is aduantage: Philip. 1.21.

[i] *1.Cor.15.56.*

[k] *Psal.32.1.*

Faith also procureth a right disposition and behauiour at death: for euen as when the children of Israel in the wildernes were stung with fierie Serpents, and lay at the point of death, [l] they looked vp to the *Brasen Serpent*, erected by *Moses* according to Gods appointment, and were presently cured: so when any feele death draw neere with his fiery sting, to pearce the heart, they must fixe the eye of a true faith vpon Christ exalted on the Crosse, beholding death not in the glasse of the Law, which giueth death an vglie face: but in the Gospels glasse, setting foorth death, not as death, but as a [m] sleepe only. Faith is the speare which killeth our last enemie: for when a man is sure that *his* [n] *redeemer liueth, and that this* [o] *corruptible shall put on incorruption, and this mortall immortalitie*; well may he sing with old

[l] *Numb.21.9.*

[m] *1.Cor.11.30.*

[n] *Iob 19.25.*

[o] *1.Cor.15.54.*

Simeon, Lord now letteſt thou thy ſeruant depart in peace: and triumph ouer ỹ graue with *Paul*; *O death where is thy ſting! O hell where is thy victory! The ſting of death is ſin, the ſtrength of ſin is the law: but thanks be giuen vnto God, which giueth vs victorie through our Lord Ieſus Chriſt.* And thus much of the reaſon, why *Simeon* was not afraid of death: namely, for that he did hold in his armes, and behold with his eyes, the Lord Chriſt, [p] who is the reſurrection and the life: he could ſay with a true heart vnto God, [q] *thou art my God:* and his ſoule did heare God ſaying vnto him by his word, [r] *I am thy ſaluation.*

[p] *Iohn* 11.25.
[q] *Pſal* 31.16.
[r] *Pſal.*35.3.

Which thou haſt prepared before the face of all people.] The ſecond part of this Hymne, concerning the generall good our Sauiour brought to the whole world.

Wherein two points are to be noted eſpecially: ⎧ 1. What are his benefits. ⎩ 2. To whom they belong.

The benefits are *ſaluation*, *light*, and *glorie*. So that the world without Chriſt, lieth in damnation, darkneſſe, and ſhame. *Ieſus* is a Sauiour, [s] neither is there ſaluation in any other: he is *the* [t] *light of the world*, and *ſunne of righteouſnes*, without whom all men *ſit in darkneſſe, and in the ſhadow of death*, as *Zacharias* in his ſong: hee is our glorie, without whom *nothing belongs vnto vs but* [u] *confuſion and ſhame.* Theſe benefits are ſo great, that they ought to bee had in a [x] perpetuall remembrance. Chriſt himſelfe commanded his laſt ſupper to be reiterated often, and the Church inioyneth this Hymne to bee ſung dailie, in a thankfull memoriall hereof.

[s] *Acts* 4.12.
[t] *Iohn* 1.9. & 8.12.
[u] *Baruch.*1.15.
[x] *Pſal.* 111.4.

But vnto whom appertaine theſe benefits? Vnto all. So ſaith the text, *which thou haſt prepared before the face of all people.* [y] *The Lord hath made bare his holie arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluation of our God. Chriſt* is ſet vp as a [z] ſigne to the people, and happily for this cauſe, among other, hee was borne in a [a] common Inne, frequented by men of all ſorts: and the firſt newes of the Goſpell was preached in open fields, Luk.2. *as prepared before the face of all people.*

[y] *Eſay.*52.10.
[z] *Eſay* 11.10.
[a] *Luke* 2.7.

But here we muſt obſerue, that albeit ſaluation pertaines

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to all, yet all pertaine not to it: none pertaine to it, but such as take benefit by it: and none take benefit by it, no more then by the brasen Serpent, but they who fix their eies on it. If we desire saluation, light, and glory, we must (as *old Simeon*) imbrace Christ ioyfully, and hold him in our armes of faith stedfastly.

To be a light to lighten the Gentiles.] If any shall demand why *Simeon* here calles Christ the light of the *Gentiles*, and glory of the *Iewes*, rather then the glory of *Gentiles*, and light of the *Iewes*: answer is made that there is a two-fold darknes: } Sinne. } Ignorance.

Sinne is called in holy Scriptures a worke of darknes for diuers respects:

1. Becausse it is committed against God, [b] *who is light*, through the suggestion of Satan, [c] *who is the prince of darknesse.*

2. Becausse sinne for the most part is committed in the darke: [c] *They that sleepe, sleepe in the night, and they that are drunken, are drunken in the night.*

3. Becausse sinne descrueth eternall darknesse: [f] *Cast that vnprofitable seruant into vtter darknes.*

4. Becausse sinne is committed especially through the darknesse of vnderstanding: for Satan vsually blindeth our eies of reason, and religion, and makes sinne appeare not in it owne name and nature, but vnder the name and habit of vertue.

[b] 1. *Epist. Iohn* 1.5.
[c] *Ephes.* 6.12.
[c] 1. *Thes.* 5.7.
[f] *Matth.* 25.30.

Now in regard of this kind of darknes, Christ was a light to the Iewes, as well as to the Gentiles: Esay 60.1. *Arise O Ierusalem, be bright, for thy light is come.* Iohn 1.9. *Christ doth lighten euery man that commeth into the world.*

The second kind of darknesse is ignorance: the light of the body is the eye, so the eye of the soule is the vnderstanding: and therefore as Christ saith, if the light that is in thee be darknes, how great is that darknes? The Iewes in this respect were not in such darknesse as the Gentiles; hauing the Law, the Prophets, the sacrifices and exercises of holy religion: *In Iurie was God knowne, his name great in Israel, at Salem was his Tabernacle, his dwelling in Sion*: whereas the

g *Ephes.2.12.*

h *Eſay 42.6.*
i *Ephes.2.14.*
k *Matth.5.45.*
l *Mal.4.2.*

m *Rom.9.4.*

n *Nazianzen ad Heronem.*
o *Baronius Annal.tom.9.fol. 338.*
p *Bucanus præfat.loc.com.*

q *Auguſtin. Hieron.Hilar. Euthym.&c.*
r *Hieron.Euthym.Interlinearis gloſſ.*
s *Bellarm.Cat. cap.3.*

g *Gentiles were ſtrangers and aliens from the couenants of promiſe,without hope, without God in the world:* but now Chriſt h the light of the Gentiles, yea of the whole world, hath broken downe the partition wall, and made of i *Both, one*; all people, Gods people. For as the k naturall Sunne ſhineth indifferently vpon the good and euill: ſo the l Sunne of righteouſnes ſheweth his glorious ſauing light before the face of all people;to lighten and open our eies,that we may turne from darkneſſe to light,from the power of Satan vnto God: Acts 26.18.

Howſoeuer Chriſt be the light of all people,yet(as it followeth) he is *The glory of his people Iſrael, vnto whom pertained the* m *adoption, and the glory, and the couenants.* He was promiſed vnto them, borne of them, bred vp with them, he liued,preached,acted his great wonders among them:in all which reſpects,he may be fitly called *Iſraels glory.*

Hence we may learne, firſt,that the Goſpel is the greateſt honour of a State.

Secondly, that all our glory depends on Chriſt our head, who is the King of glory.

Thirdly, that a good man, eſpecially a good Preacher, is a great ornament to the Country wherein he liueth: *Athanaſius is* n *called the eye of his time;* o *Albinus, Englands Library;* p *Melanchthon, the Phenix of Germany; Chriſt, the glory of Iſrael.*

Deus Miſereatur.

THe parallel of *Nunc dimittis* is the 67. Pſalme, being a q propecie of Chriſt, who is the r countenance of God: Heb.1.3. Coloſſ.1.15. For, s euen as when one lookes in a glaſſe, preſently he produceth an image of himſelfe, ſo like, as no difference can be found, in ſo much as it is not only like in ſhape, but in mouing alſo, yet made without inſtruments in a moment with one looke only: ſo God the Father beholding himſelfe in the glaſſe of his Diuinitie, doth produce a countenance moſt like himſelfe. And becauſe hee hath giuen vnto this image all his owne being, (which we cannot in beholding our ſelues in a glaſſe)therefore

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fore that image is the true Sonne of God, very God of very God: whereas the *Pſalmiſt therefore: Shew the light of thy countenance. Simeon*; Mine eies haue ſeene thy ſaluation. The *Pſalmiſt*, *That thy waies may be knowne vpon earth, thy ſauing health among all nations. Simeon*; Thou haſt prepared ſaluation before the face of all people. The *Pſalmiſt: Let the people praiſe thee*, that is, the [t] *Iewes*, let all the people, that is, the *Gentiles*: *O let the nations reioice and be glad &c. Simeon*: A light to lighten the Gentiles, and to be the glory of thy people *Iſrael*.

[t] *Euthymius in locum.*

In the whole Pſalme two points are ſpecially regardable:
- *Affectus:* A requeſt of the Church in the 1,2,3,4,5. verſes.
- *Effectus*: A grant of God in the 6.7. verſes.

In the former obſerue:
- *Petitions* for
  - Our ſelues, in the 1.
    - Generally: *God bee merciful & bleſſe vs.*
    - Specially: *Shew vs the light of thy countenance.*
  - Other, in the 2. 3. 4.
- *Repetitions: God be mercifull vnto vs.* And againe: *Be mercifull vnto vs: let the people &c.* And againe: *Let the people, let all the people praiſe thee.*

God be mercifull.] He is the [u] father of mercies: *Ergo*, we muſt flie to him for mercy. *Deus meus miſericordia mea*, ſaith *Dauid* in the 59. Pſalme. [x] *Si dicas ſalus mea, intelligo quia dat ſalutem: ſi dicas refugium meum, intelligo quia confugis ad eum: ſi dicas fortitudo mea, intelligo quia dat fortitudinem. Miſericordia mea: quid eſt? totum quicquid ſum, de miſericordia tua eſt.* And therefore ſeeing Gods mercie is the fountaine of all goodneſſe, we [y] muſt firſt deſire him to be mercifull, and then to bleſſe vs, he that hath enough mercie, ſhall neuer want any bleſſing. [z] The word originall ſignifieth rather fauour, then pitie; becauſe pitie is ſhewed onely in aduerſitie, not in proſperitie: whereas fauour in both: and therefore the *vulgar* Latine, *Deus miſereatur*, happily not ſo ſufficient,

[u] *2.Cor.1.3.*

[x] *Auguſt. in Pſal.58.*

[y] *Hilar. & Felinus in loc.*

[z] *Muſculus in locum.*

ſufficient,as *Deus faueat:* Be fauorable O Lord,and ſo mercifull as to bleſſe vs:that is,not only to deliuer vs from euill, but alſo to giue whatſoeuer is good. In more particular, *Shew vs the light of thy countenance.*] [a] Euery man doth deſire bleſſing,but the good man only this bleſſing: [b] all other are bleſſings of the left hand, common to the wicked with the godly; but this a bleſſing of the right hand, which only belongs vnto Gods elect.

[a] *Auguſtin. in locum.*
[b] *Gloſſ.ordinar. in locum.*

God lookes on the reprobate like an angry Iudge with a cloudie countenance: but beholds all his adopted children in Chriſt as a mercifull father, with a gratious aſpect. Shew vs thy countenance, that is, indue vs with true knowledge of thy word, and a liuely faith in thy Sonne, *Which is thine owne image and countenance,* where we may learne to confeſſe with [c] *Paul,* that all other things are but loſſe, in compariſon of the ſuperexcellent knowledge of Chriſt Ieſus: [d] for *it is eternall life to know God, and whom he hath ſent Ieſus Chriſt.*

[c] *Phil.2.8.*
[d] *John 17.3.*

That thy way may be knowne.]As light,ſo the participation of Gods light is communicatiue: we muſt not pray for our ſelues alone,but for all other,that Gods way may be known vpon earth, and his ſauing health among all nations. *Thy way,*that is,thy will,thy word,thy works. [e] Gods will muſt be knowne on earth, that it may be done on earth, as it is in heauen. Except we know our Maſters will,how ſhall we do it? *Ergo,* firſt pray with *Dauid* here: *Let thy way be knowne vpon earth:* and then *let all the people praiſe thee.* Gods will is reuealed in his word, and his word is his [f] way wherein we muſt walke, turning neither to the right hand, nor to the left: *or thy way* [g], that is, thy works, as *Dauid* elſewhere, Pſalm.25.9. *All the waies of the Lord are mercie and truth.* [h] Or as other moſt fitly, *Thy way,* that is,thy Chriſt, *Thy ſauing health,*that is,thy *Ieſus:* for I am the way,ſaith our Sauiour: Iohn 14.6. No man commeth to the Father but by me: wherefore *let thy ſonne be knowne vpon earth,thy Ieſus among all nations.*

[e] *Hieron. in locum.*
[f] *Deut.5.32.33.*
[g] *Felinus in locum.*
[h] *Aug. Hieron. Hilar.*

At this time God was knowne in *Iurie:* but (ſaith *Hierome*) Gods way was vnknowne, his ſonne was not as yet manifeſted

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manifeſted in the fleſh: this (as [i] *Paul* ſpeakes) *was his wiſedome:* but now reuealed, as S. *Iohn* in his firſt [k] epiſtle, *Wee haue heard, wee haue ſeene with our eyes, and our hands haue handled of the word of life.* Bleſſed eyes, happie eares: for [l] *I tell you many Prophets and Kings haue deſired to ſee the things which you ſee, and haue not ſeene them, and to heare the things which you heare, and haue not heard them.*

[i] 1. Cor. 2. 7.
[k] Cap. 1. verſ. 1.
[l] Luke 10. 24.

Let the people praiſe thee.] [m] Marke the ſweete order of the bleſſed Spirit: firſt mercie, then knowledge: laſt of all, praiſing of God. We cannot ſee his countenance, except he be mercifull vnto vs: and wee cannot praiſe him, except his way be knowne vpon earth: his mercie breeds knowledge, his knowledge praiſe. Wee muſt praiſe God, alway for all things, Epheſ. 5. 20. but eſpecially for his ſauing health among all nations. And *this is the true reaſon why the Church in her Liturgie doth vſe ſo many Hymnes*, and giue ſo much thanks vnto God for the redemption of the world. Wherein aſſuredly ſhe did imitate the bleſſed Apoſtles in compoſing the Creed: the greateſt part whereof (as hath been noted) is ſpent in the doctrine which concerneth our *Sauiour Chriſt.*

[m] *Muſculus in locum.*

The reaſon why the Church doth vſe ſo many Euangelicall Hymnes in our Liturgie.

Let all the people] Some miſlike the *Letanie*, for that it hath a petition for all men, and all people: yet wee haue both a precept, and a precedent out of Gods owne booke: the Commandement is, 1. Tim. 2. *I exhort that firſt of all, ſupplications, prayers, interceſſions, and giuing of thankes be made for all men.* The practiſe of Gods Church is apparent in this place: let the people, let all the people, which the Pſalmographer vttered from the ſpirit of God, as the mouth of God: and therefore let men conſtrue the Church, as the Scripture, when as the Church doth ſpeake Scripture, leſt they wipe out of the Bible many good leſſons, (as [n] *Tertullian* ſaid of *Marcion*) if not with a ſpunge, yet with a peeuiſh and ouerthwart interpretation. And heere let the *Noueliſt* alſo remember, that both our [o] *Engliſh reformers*, and the *Churches of Scotland*, vſe the ſame petition for all men, in their prayers after the Sermon.

[n] *Lib. 5. aduerſ. Marcion. Si non ſpongia, lingua tamen & peruerſa interpretatione.*
[o] *Booke of the forme of Common prayer, imprinted at Middleburg, 1586.*

O let the nations reioyce and be glad.] [p] It is obſerued to good

[p] *Caluin. in loc.*

good purpoſe, that this clauſe is inſerted fitly between that doubled exclamation, *Let the people praiſe thee*: becauſe none can praiſe God well, except they doe it heartily with ioy and gladneſſe. For as the Lord loues a q cheerefull giuer, ſo likewiſe a cheerefull r thankſgiuer. s God is terrible to the wicked, but a God of gladneſſe to ſuch as haue ſeene the light of his countenance: for being reconciled vnto God, they haue ſuch inward ioy and peace, t that it paſſeth all vnderſtanding.

q 2.Cor.9.7.
r Pſal.81.1.
s *Muſculus in locum.*
t Philip.4.7.

For thou ſhalt iudge the folke righteouſly.] The Pſalmiſt here may ſeeme to contradict himſelfe: for if mercie make men reioyce, then iudgement occaſioneth men to tremble. Anſwere is made, that all ſuch as haue knowne the waies of the Lord, and reioyce in the ſtrength of his ſaluation, all ſuch as haue the pardon of their ſinnes aſſured, and ſealed, feare not that dreadfull aſſiſe, becauſe they know the Iudge is their aduocate. Or, (as *Hierome*) let all nations reioyce, becauſe God doth iudge righteouſly, being the God of the Gentiles, as well as of the Iewes, Acts 10.34. u Or, *let all nations reioyce*, becauſe God doth gouerne all nations; that whereas x heretofore they wandred in the fond imaginations of their owne hearts, in wrie waies, in by-waies; now they are directed by the ſpirit of truth to walke in Gods high way which leades vnto the celeſtiall *Ieruſalem*: now they ſhall know Chriſt the way, the truth, and the life. For iudging, is vſed often for ruling: 1.Sam.7.15. 2.Cor.1.10. So *Dauid* here doth expound himſelfe: Thou ſhalt iudge: that is, *thou ſhalt gouerne the nations.*

u *Hieron. Calu. Felinus.*
x *Acts* 14.16.

Vpon earth.] Not excluding things aboue, but openly meeting with their impietie, who think God careth not for the things below: for y *Epicurus* in old time ſo taught, & *Epicures* in our time ſo liue, as if almightie God did not marke what were done well or ill vpon earth. z *O yee fooles when will ye vnderſtand? He that planted the eare, ſhall he not heare? or he that made the eye, ſhall he not ſee?* a *Totus oculus eſt, quia omnia videt: totus manus eſt, quia omnia operatur: totus pes eſt, quia vbique eſt:* as b *Seneca* like a Diuine: *Prope à te eſt Deus, tecum eſt, intus eſt. Ita dico Lucili, ſacer intra nos*

y *Cicero de naturâ deorum lib.2.*
z *Pſal.94.8.*
a *Auguſt.ep.* 111
b *Epiſt.41. Lucilio.*

ſpiritus

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ſpiritus ſedet, malorum bonorumque obſeruator & cuſtos.

Let the people.] This, and other manifeſt repetitions in this Pſalme, may ſerue for a warrant to iuſtifie the repetitions in our *Liturgie*: but I will anſwere the *Nouelist* in the words of *Paul*, Rom. 2. *In that thou blameſt another, thou condemneſt thy ſelfe, for thou that iudgeſt, doeſt the ſame thing.*

The reformers in one of their prayers after the Sermon, vſe repetition, and that of the Lords prayer, and in ſuch ſort, that within a very narrow roome it is firſt expounded *paraphraſtically*, then againe reiterated euery word *particularly*. So likewiſe the *Scotiſh Church* in the miniſtration of Baptiſme doth enioyne that the Creed be repeated twice. Firſt the father, or in his abſence the Godfather propounds it, and then inſtantly the Miniſter expounds it. Wherfore that worthie [c] Diuine moſt truly, there is in *England a ſchiſmaticall and vndiſcreete companie, that would ſeeme to crie out for diſcipline, their whole talke is of it, and yet they neither know it, nor will be reformed by it.*

[c] *Maſter Perkins Treat. how to applie Gods word: ſect. 10.*

Then ſhall the earth.] *Literally* the earth which was curſed for mans ſinne, ſhall, through Gods bleſſing, giue her increaſe. [d] *The valleyes ſhall ſtand thick with corne, and our* [e] *garners ſhall be full with all manner of ſtore.* So that if the [f] vine be dried vp, or the figge tree decaied, if our corne bee blaſted, or graine ſo thinne, that the [g] *mower cannot fill his hands, nor he that bindeth vp the ſheaues his boſome*: we muſt remember it is for our vnthankfulnes and ſin. For if all the people praiſe the Lord, then ſhall the earth bring forth her increaſe. See the two firſt Chapters of *Ioel*.

[d] *Pſal. 56. 14.*
[e] *Pſal. 144. 13.*
[f] *Ioel 1. 12.*
[g] *Pſal. 129. 7.*

In a *myſticall* ſenſe: *Mary* [h] ſhall bring foorth Chriſt: [i] or, the bleſſed Apoſtles by preaching in all corners of the world ſhall bring foorth increaſe to God, a great harueſt. This prophecie was fulfilled, Acts 2. when S. *Peter* in one ſermon conuerted about three thouſand ſoules: [k] *or earth*, that is, all men on earth ſhall bring foorth fruite vnto God, when as they ſhall know him, and praiſe him. Let the people &c. let all the people praiſe, then ſhall the earth bring foorth increaſe.

[h] *Euthymius & Genebrard. in locum.*
[i] *Auguſtin. in locum.*
[k] *Muſculus in locum.*

God, euen our owne God.] Out of this ſentence the [l] Fathers, and

[l] *Hieron. Euthymius &c.*

and [m] other Interpretors obſerue generally the Trinitie and vnitie of God: the Trinitie in the three-fold repetition of the word *God*, vnitie in the pronoune *him*, all the ends of the world ſhall feare him: in the ſingular, not them, in the plurall. It is very remarkable that Chriſt the ſecond perſon is called *our God: God, euen our God*, as being ours in many reſpects, as hauing taken vpon him our fleſh, liuing among vs, and at length alſo dying for vs. *Immanuel*, God with vs, Eſay 7.14. Matth.1.23. *Hee bare* [n] *our infirmities, and anſwered for our* [o] *iniquities, our* [p] *reconciliation, and our* [q] *peace*, through whom and in whom God is ours, and we are his: Can.6.2.

All the ends of the world ſhall feare him.] In the 4 verſe *Dauid* deſired earneſtly that all nations might be glad, and reioyce: now that they may feare: teaching vs hereby to *ſerue the Lord in feare, and to reioyce vnto him with reuerence:* Pſal.2.11. So to feare him, as to ſerue him with [r] gladneſſe: and ſo to reioyce in him, as to worke [s] out our ſaluation in feare and trembling: without ioy wee ſhall deſpaire, without feare preſume.

The feare of God (as *Salomon* ſpeakes) *is the beginning of wiſedome*, not only *principium*, but *præcipium*; not only *primum*, but *primarium*: and therefore as it is called the beginning of wiſedome, Prou.1.7; ſo likewiſe *the end of all*: Eccleſiaſtes 12.13. *Let vs heare the end of all, feare God, and keepe his commandements.*

This feare is not ſlauiſh, a diſtractiue and deſtructiue feare, which ouerthroweth our aſſurance of faith, and ſpirituall comfort: for ſuch a feare God forbids, Eſay 35.4. Luke 12.32. but it is a filiall and awfull regarding feare, *Terrens à malo, tenens in bono*: being an inſeparable companion of a liuely faith, and therefore commanded in Gods word, and commended in his ſeruants: old [t] *Simeon* a iuſt man, and one *that feared God*: [u] *Cornelius* a deuout man, and one *that feared God*: [x] *Iob* a iuſt man, & one *that feared God*: and here God is ſaid to bleſſe the Church, in that all the ends of the world *ſhall feare him.*

[m] *Lyra. Genebrard. Tittelman, &c.*
[n] *Eſay 53.4.*
[o] *1. Pet. 2.24.*
[p] *1. Ep. Joh. 2.2.*
[q] *Epheſ. 2.14.*
[r] *Pſal. 100.1.*
[s] *Philip. 2.12.*
[t] *Luke 2.25.*
[u] *Acts 10.2.*
[x] *Iob. 1.1.*

Quicunq;

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Quicunq; vult.

THe learned *Athanasian* Creed consists of two speciall parts, vnfolding fully the two chiefe secrets of holy beliefe: namely,

The { Vnitie and Trinitie of God. / Incarnation and passion of Christ.

The which are called the principal mysteries of our faith, because in the former is contained the first beginning and last end of man: in the second, the only and most effectuall meane to know the first beginning, and how to attaine vnto the last end. So that *Athanasius* hath comprehended in a very narrow roome both the beginning and middle and end of all our felicitie. For this happily called, the *worlds eye*, because he did see so much, and pierce so far into these vnsearchable and ineffable mysteries.

And as this excellent Confession is *a key of beleefe*; so the *Letanie* following, is as *a common treasure house of all good deuotion*. It may be said of the Church in composing that exquisite praier, as it was of *Origen*, writing vpon the Canticles: *In cæteris alios omnes vicit, in hoc seipsam.* In other parts of our *Liturgie* shee surpasseth all other: but in this her selfe. *Letanie.*

These points (I confesse) come not now within the compasse of my walke: but I purpose *pro Nosse & posse* to iustifie them, and all other portions of our Communion booke in my larger expositions vpon the *Gospels and Epistles*, as the text shall occasion me iustly. The next eminent Scripture to bee considered in this Tract is the Decalogue, recorded Exod. 20. 1.

The Decalogue.

Then God spake all these words and said, I am the Lord thy God, &c.

THe Law was imprinted at the first in mans [y] heart: the which is acknowledged euen by prophane Poets, as well as diuine Prophets in generall. [y] *Rom. 2. 15.*

[z] *Exemplo quodcunq; malo committitur, ipſi*
diſplicet authori: prima eſt hæc vltio, quod ſe
Iudice, nemo nocens abſoluitur, improba quamuis
gratia fallacis prætoris vicerit vrnam.

[z] *Iuuenal. Satyr. 13.*

And [a] *Seneca* notably: *Prima & maxima peccantium pœna peccaſſe:* Sinne is the greateſt puniſhment of ſinne in particular (as [b] *Melanchthon* obſerues). Heathen authors haue a paterne for euery precept, according to that of *Paul*, Rom. 2. 14. *The Gentiles hauing not the law, are a law vnto themſelues.*

[a] *Epiſt. 97.*

[b] *Loc. com. tit. de leg. naturæ, tom. 1. fol. 186.*

But when the [c] light of it through cuſtome of ſinne began to weare away, it was openly proclaimed vnto the world, ingrauen in ſtone, written in a booke, kept for record in the Church, as a perfect abridgement of all law, ſetting downe the duties of all men, in all things, for all times.

[c] *Albinus quæſt. in Geneſin. & Thom. 12 æ. quæſt. 94. art. 5.*

In it obſerue
- Prefaces:
  - One, of the Law writer: *God ſpake all theſe words, &c.*
  - Another, of the Law-giuer: *I am the Lord thy God, &c.*
- Precepts of the
  - First table, cõcerning our loue to God.
  - Second, touching our loue to man.

In the former preface note: the
- Matter, *all theſe words.*
- Manner,
  - *When.*
  - *Who.*

The matter is: *theſe words*, that is, theſe ſentences and all theſe: for Almightie God ſpake not the firſt Commandement only, nor the ſecond, or third, and left there; but hee ſpake them all: and therefore the Pope proues himſelfe *Antigod* in leauing out one, and diſpenſing with many. God gaue ſo ſtrict a charge to keepe euery one, as any one: but the Vicar of God abounding with vnlimitted authoritie, doth firſt publiſh what he liſt, and then expound them as he liſt. To leaue them, who thus leaue God, is our dutie, becauſe God ſpake them all, to beg of him obedience, and make

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make conſcience to keepe them all, as one wittily, *Totus, Tota, Totum:* The whole man, The whole law, The whole time of his life.

In the manner, I note firſt the circumſtance of time, when God ſpake: namely, *when all the people were gathered together, and ſanctified:* as appeareth in the former Chapter, *then God ſpake.* Whereupon it is well obſerued that all men ought to take notice of the law, whether they be Commoners, or Commanders, high or low, none ſo mighty that is greater, or ſo meane that is leſſe, then a ſubiect to God and his ordinances: and therefore [d] *Martin Luther* hath worthily reprehended *Antinomian* preachers, who teach that the Law need not be taught in the time of the Goſpell. Indeed *Chriſt is the* [e] *end of the Law:* but, as [f] *Auguſtine* conſtrues it, *finis perficiens, non interficiens:* an end not conſuming, but conſummating: for, as himſelfe ſaid, [g] *I came not to deſtroy the law, but to teach it, and doe it.*

[d] *Loc. com. tit. Antinomoi.*
[e] *Rom.* 10.4.
[f] *Contra aduerſar. legis lib.* 2. *cap.* 7.
[g] *Matth.* 5.17.

Secondly, we may learne by this circumſtance, due preparation when wee come before God either to ſpeake or heare his word. *Auenzoar* vſed to ſay, that hee neuer gaue purgation, but his heart did ſhake many daies before. Let the Phyſition of the ſoule then tremble, to thinke what hurt bad phyſicke may doe, when it is adminiſtred abruptly, corruptly, without either paines in reading, or reuerence in ſpeaking. Vnto the [h] vngodly ſaid God; *Why doeſt thou preach my lawes, and takeſt my couenant in thy mouth, when as thou hateſt to be reformed, and haſt caſt my words behind thee?* If hearers of the Law, much more Preachers of the Goſpell ought to be throughly ſanctified. In the Millers hand wee loſe but our meale: in the Farriors hand but our mule: in the Lawyers hands but our goods: in the Phyſitians hand but our life; but in the hands of a bad Diuine wee may loſe that which ſurpaſſeth all, our ſoule.

[h] *Pſal.* 50.16.

Hearers alſo being of vncircumciſed [i] hearts and eares, ought to fit and prepare themſelues, as [k] *Moſes* and [l] *Ioſua* were commanded, in diſburdening their mind, when they come to Gods houſe to heare God ſpeake, not only from vnlawfull, but alſo from all lawfull worldly buſines; preſenting

[i] *Acts* 7.51.
[k] *Exod.* 3.5.
[l] *Ioſua* 5.15.

senting themselues and their soules in the righteousnes of Christ, a [m] liuing, holy, acceptable sacrifice to God: and it is the dutie both of speaker and hearer to desire the Lord that he would forgiue our [n] want of preparation, and so to assist vs with his holy spirit in handling of his holy word, as that the whole businesse may be transacted for our good, and his glory.

[m] *Rom.* 12.1.

[n] *Chron.* 2.30. 18.19.

The second circumstance noted in the manner is the person, and that is God: *Then God spake these words*, in his owne person, attended vpon with millions of [o] glorious Angels, in [p] a flame of fire: so that there is neuer an idle word, but all full of wonderful wisdome: so perfect a law, that it proues it selfe to be Gods law. For the lawes of men, albeit they fill many large volumes, are imperfect; some statutes are added daily which were not thought vpon before; many repealed, which after experience taught not to be so profitable: but this law continueth the same for euer, comprehending in a few words all perfection of dutie to God and man, inioyning whatsoeuer is good, and forbidding whatsoeuer is euill.

[o] *Acts* 7.53. *Gal.* 3.9.

[p] *Exod.* 19.18.

God is author of all holy Scripture, but the ten Commandements are his, after a more peculiar sort: first, because himselfe spake them, and said in a sound of words, and a distinct voice, [q] that the people both heard, and vnderstood them: in which sense S. [r] *Stephen* happily calleth them *oracula viua*, liuely oracles: not that they did giue life, for [s] *Paul* sheweth that the Law was the ministration of death; but liuely words, as vttered by liuely voice, not of men or Angels, as other Scripture, but immediatly thundred out by God himselfe.

[q] *Deut.* 5.24.

[r] *Acts* 7.38.

[s] 2. *Cor.* 3.7.

Secondly, because God himselfe wrote them after a more speciall maner: hee did vse men, and meanes in penning the Gospels and Epistles and other parts of sacred writ: [t] *for holy men of God wrote as they were moued by the spirit of God:* (as the [u] Fathers obserue) they were the pennes of Gods owne finger: but in setting downe the Decalogue, Gods owne finger was the pen: hee made the tables also wherein they were first written, that there might be nothing

[t] 1. *Pet.* 1.21.

[u] *Theodoret præfat. in Psal.* & *Greg. præfat. in Iob.*

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thing in them but only Gods immediate worke. Since then God had ſuch ſpeciall regard in deliuering the Law, wee muſt hence learne with all humble reuerence to receiue the ſame. If King *Eglon* [x] a barbarous tyrant reſpected *Ehud* a man of meane qualitie, when he brought a meſſage from the Lord; how much more ſhould we with awfull reſpect embrace the Decalogue, which God in his owne perſon vttered? and it ſhould make vs exceeding zealous alſo (notwithſtanding the ſcoffes of *Atheiſts* and careleſſe *worldlings*) in obſeruing and maintaining the ſame. For what need any feare to defend that which God himſelfe ſpake: and whereof [y] Chriſt ſaid, *He that is aſhamed of me, and my words in this world, I will be aſhamed of him before my father in the world to come.* As a liuely faith is the beſt gloſſe vpon the Goſpell: ſo dutifull obedience is the beſt Commentarie vpon the Law. To conclude with *Auguſtine: Faciemus iubente imperatore, & non faciemus iubente creatore?* [z] Yes Lord, ſpeak: for thy ſeruants herare.

[x] *Iudges* 3.20.

[y] *Mark.* 8.38.

[z] 1. *Sam.* 3.10.

Thus much concerning the firſt preface. The ſecond is of the Law-giuer: *I am the Lord*, &c. Containing two ſorts of arguments, to proue that hee may giue a law; and that his people are bound to keepe it. The firſt kind of reaſon is taken from his eſſence and greatnes in himſelfe: *I am Iehoua.* The ſecond from his effects and goodnes towards Iſrael.

In { Generall: *Thy God.*
More ſpeciall: *Which haue brought thee out of the land of Egypt, out of the houſe of bondage.*

Now whatſoeuer is ſaid vnto them, is ſaid vnto all. Almightie God is [a] euer the ſame, [b] *which is, which was, and which is to come:* who being *Iehoua* the Lord, made vs of nothing: and therefore wee being his creatures, owe obedience to his commands in euery thing; eſpecially ſeeing he doth not only preſſe vs with his greatnes, [c] but allure vs alſo with his goodnes: being our God by couenant in holie baptiſme, wherein hee tooke vs for his adopted children, and we tooke him for our heauenly father: he tooke vs for his ſpouſe, wee tooke him for our husband: he tooke vs for his people, wee tooke him for our God: [d] *A ſonne therefore*

[a] *Heb.* 13.8.
[b] *Apocal.* 1.4.
[c] *Calu. Inſtit. lib.* 2. *cap.* 8. §. 14
[d] *Malac.* 1.6.

therefore must honour his father, and a seruant his master. If he be ours, and we his, as he doth prouoke vs in bountie: so we must answere him in dutie.

In more speciall, as God brought the children of Israel out of the land of Egypt, out of the house of bondage: so hath he deliuered vs from the seruitude of Satan, and sinne, [e] prefigured by that bondage of Egypt and *Pharao: that being deliuered out of the hands of all our enemies, we might serue him in holinesse and righteousnesse all the daies of our life.*

[e] *Caluin. vbi supra, §. 15.*

[f] *Egypt* was a countrie giuen exceedingly to superstition and Idolatrie, worshipping the most base creatures, as Rats, Onyons, and Garlike: so that to liue in such a place was very dangerous to the soule, and bondage to natures ingenuous, is an estate of all other most grieuous to the bodie. Deliuerance then out of both, as benefits in their owne nature very great, and in memorie most fresh, were good motiues vnto regardfull obedience.

[f] *Ezech. 20. 7.*

The Lord hath done so, and more then so for vs, *he hath freed vs from the Romish Egypt, and Spanish bondage*, with lesse difficultie and more ease: for we are translated out of *Babel* and *Egypt*, without any trauell or iourney. *Rome* is swept away from *England*, and *Ierusalem* is brought home to our doores. If arguments drawne either from Gods infinite might or mercie ought to preuaile; let *England* shew the greatest obedience: for *England* hath had the greatest deliuerance.

The Precepts.

Loue is the complement of the Law. [h] Christ therefore reduced all the ten Commandements vnto these two: *Thou shalt loue the Lord thy God with all thy heart: and thy neighbour as thy selfe.* The which (as [i] *Tertullian* obserues) is not *dispendium*, but *compendium legis*; not a curtalling, but a full abridgement of the whole law. Yet I finde three sundrie partitions of the seuerals.

[h] *Rom. 13. 10.*
[h] *Mat. 22. 37. 39.*

[i] *Lib. 5. contra Marcion.*

[k] *Iosephus* and [l] *Philo* part them equally, making fiue Commandements in each table: the curious and learned may

[k] *Antiquit lib. 3. cap. 6.*
[l] *Lib. de Decalogo.*

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may peruſe *Sixtus Senenſis Bibliothec. ſanct. lib. 2. pag. 59. & Gallaſius annot. in Irenæi, lib. 2. cap. 42.*

Lombard out of [m] *Auguſtine*, and generally the ſchoole men out of [n] *Lombard*, in honour of the Trinitie, diuide the firſt table into three Commandements, and the ſecond into ſeuen.

[m] *Quæſt. 71. in Exod. & epiſt. 119. cap. 11.*
[n] *Lib. 3. ſent. diſt. 37.*

But all our new writers, and moſt of the old Doctors, aſcribe foure to the firſt, ſixe to the ſecond: among the *Hebrewes*, [o] *Aben Eſra:* the *Greekes*, [p] *Athanaſius*, [q] *Origen*, [r] *Chryſoſtome:* the *Latines*, *Hierome*, *Ambroſe in epiſt. ad Epheſios, cap. 6.*

[o] *Ramus de religion. lib. 2. c. 3.*
[p] *In Synopſi.*
[q] *Hom. 8. in Exod.*
[r] *Hom. 49. in Matth.*

Wherefore being compaſſed about with ſuch a cloud of witneſſes, I follow the Churches order, aſſigning foure concerning our dutie to God, and ſixe touching our dutie to man.

The firſt table then is a lanthorne to guide vs in the worſhip of God; as [s] ſome write, The two firſt commandements concerne God the Father as our Creator: the third, God the Sonne as our redeemer: the fourth, God the holy Ghoſt as our ſanctifier. Yet ſo that we worſhip the Trinitie in vnitie, and vnitie in trinitie, neither confounding the perſons, nor diuiding the ſubſtance.

[s] *Io. de Combis compend. lib. 5. cap. 59.*

Or as [t] other: the two firſt Commandements intimate how we muſt worſhip God in our heart: the third, how we muſt worſhip God in our tongue: the fourth, how we muſt worſhip God with both, in ſanctifying the Sabbath.

[t] *Herman. Colon. Archiepiſ. explicat. decalog.*

Or the firſt table doth ſet down two points eſpecially:
1. The hauing of the true God for our God, in the firſt, *Thou ſhalt haue no other gods but me.*
2. The worſhipping of this one God, in the other three.

The firſt Commandement is obſerued in exerciſing the three theologicall vertues, Faith, Hope, Charitie.

He that vnfainedly beleeueth in God, hath God for his God: becauſe he taketh God for the chiefe veritie: and in this vnbeleeuers and miſbeleeuers offend. Hee that hopeth in God, hath God for his God, in that hee takes him for

moſt faithfull, moſt pitifull, and alſo moſt potent: as being aſſuredly perſwaded that hee can, and will helpe him in all his neceſſitie. And in this they ſinne who deſpaire of the mercies of God, or doe truſt more in men, then in God: or ſo much in men, as in God. He that loueth God aboue all things, hath God for his God, in holding him for the chiefe good: and in this they treſpaſſe who loue any creature more then God, or equall with God, and much more they that hate God: for it is a ſound concluſion in Diuinitie; *that is our God which we loue beſt, and eſteeme moſt.*

Concerning the worſhip of God, note the { Manner: in the 2. *Commandement.* / End: in the 3. *Commandement.* / Time and place: in the 4. *Com.*

The ſecond doth deſcribe the manner of his worſhip: *Thou ſhalt not make to thy ſelfe any grauen image*, &c. forbidding all ſtrange worſhip, and inioyning pure worſhip according to his word: [u] *for to deuiſe phantaſies of God, is as horrible as to ſay there is no God.* And therefore though wee ſhould grant, that Images and pictures of God are as it were the *Laymans Alphabet*, and the *peoples Almanacke:* yet foraſmuch as theſe bookes are not imprinted *Cum priuilegio*, but on the contrarie prohibited; it is vnlawfull to learne what God is by them, or to worſhip God in, or vnder them. And leſt any ſhould preſume, God hath fenſed in this commandement with a very ſtrong reaſon, *I am the Lord*, and therefore can puniſh: *a iealous God*, and therefore will puniſh grieuouſly ſuch, as giue that honour to another which only belongs vnto me.

[u] *Hilarius.*

The end of Gods worſhip is his glorie, prouided for in the third Commandement: *Thou ſhalt not take the name of the Lord thy God in vaine.*

The which is done two waies, in our { Workes. / Words.

In our conuerſation: when as our leaud life doth occaſion enemies of religion to reuile the Goſpell, and [x] blaſpheme God. It is to take Chriſts name in vaine, *when wee play the Gentiles vnder the name of Chriſtians*; as *Paul* to

[x] *Rom. 2. 24.*

Titus:

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y *Titus: professing God in word, but denying him in our works.*
z *Hoc ipso Christiani deteriores quô meliores esse deberent:*
a He that calles on the name of Christ, must depart from iniquitie.

Secondly, wee take Gods name in vaine by speech; and that without an oath, or with an oath: without an oath, when we talke of himselfe, his essence, titles, attributes, holie word, wonderfull workes irreuerently and vnworthilie without any deuotion, or awfull regard of his excellent Maiestie.

We blaspheme God with { Idlely. / Falsly, } an oath, by swearing either

Idlely out of { *Weaknesse:* when in our ordinary talke, through a b custome in sinne, wee fill vp our periods with c vnnecessarie oathes. / *Wickednesse:* as when a wretch in his discontented humor shall binde himselfe with an oath to doe some notable mischiefe. So certaine Iewes, Acts 23. sware that they would neither eate nor drinke till they had killed *Paul:* or when he shall despitefully sweare to vex the good spirit of God, and to trample the bloud of Christ vnder his feet: if cardes, or bowles, or dice, runne against him, he will make his tongue to runne so fast against God: or when he doth sweare by heauen, or earth, or any other creature, d in stead of the Creator. An oath is an inuocating of God: he therefore that sweares by the light, makes light his God: hee that sweares by the Masse, doth make that Idoll his God.

A man may forsweare himselfe three waies, as e *Lombard* out of f *Augustine:* whē he doth sweare
1. That which is false, and hee knowes it false.
2. That which is true, but hee thought it false.
3. That which is false, but hee held it true.

The two first kinds are abominable: namely, when a man sweares either that hee knowes to be false, or thinks to be false: but the third in the Court of Conscience is no sinne;

y 1. Titus 16.
z Saluianus de gubernatione. dei, lib. 4.
a 2. Tim. 2. 19.
b Basilicon Doron, lib. 1. pag. 17
c Matth. 5. 37.
d Deut. 6. 13. Matth. 5. 34.
e Lib. 3. sent. dist. 39.
f De verbis Apostoli, serm. 28. tom. 10. fol. 264.

becauſe it is with forſwearing as with lying: *Periurie is nothing elſe but a lie bound with an oath.* g As then a man may tell an vntruth, and yet not lie: ſo likewiſe ſweare that which is falſe, and yet not ſweare falſly. h *Thou ſhalt ſweare in truth*, that is, as thou ſhalt in thy conſcience and ſcience thinke to be true: i for doubtleſſe it is a leſſer offence to ſweare by a falſe god truly, then to ſweare by the true God falſly: it is a ſinne to lie, but a double ſinne to ſweare and lie.

g *Aulus Gellius, lib. 11. cap. 11. & Auguſtin. de mendat. ad Conſent. cap. 11.*
h *Ierem. 4. 2.*
i *Auguſt. epiſt. 154.*

The 4. Commandement.

THe fourth Commandement doth ſet downe the time and place of Gods holy worſhip: the time expreſly, *Remember thou keepe holy the Sabbath day:* the which inſinuates alſo the place; for God was publikely worſhipped in his Sanctuarie, in his Tabernacle, in his Temple. Leuiticus 19. 30. *Yee ſhall keepe my Sabbaths, and reuerence my Sanctuarie. The Sabbath* (as k one calles it) *is Gods ſchooleday: the Preachers are his Vſhers, and the Church is his open ſchoolehouſe.*

k *Ramus de relig. lib. 2. cap. 6.*

This Commandement is hedged in on euery ſide, leſt we ſhould breake out from obſeruing it: with a caueat before, *Remember:* and two reaſons after, one drawne from the equitie of the law: *Six daies ſhalt thou labour:* As if God ſhould ſpeake thus: If I permit thee ſixe whole daies to follow thine owne buſineſſe, thou maieſt well affoord one onely for my ſeruice: but ſixe daies ſhalt thou labour and doe all thine owne worke: therefore hallow the ſeuenth in doing my worke. *Six daies ſhalt thou labour.* l A permiſſion, or a remiſſion of Gods right, who might challenge all, rather then an abſolute commandement: m for the Church vpon iuſt occaſion may ſeparate ſome weeke daies alſo, to the ſeruice of the Lord and reſt from labour. Ioel 2. 15. *Blow the trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſemblie.* Daies of publique faſting, for ſome great iudgement: daies of publique reioicing, for ſome great benefit, are not vnlawfull, but exceeding commendable, yea neceſſarie. Yet this permiſſion is a n commiſſion againſt idleneſſe, becauſe

l *B. Babington & Caluin. Cat.*
m *Perkins aurea Cat. cap. 23.*
n *Perkins treat. of callings.*

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becauſe euery man muſt liue by the [o] ſweat of his browes, or ſweat of his braines: hauing ſome profeſſion or occupation or [p] vocation, wherein he muſt labour faithfully.

Another argument is taken from the Law-giuers example: *For in ſix daies the Lord made heauen and earth, and reſted the ſeuenth day.* God requires no more then himſelfe performed, his owne practiſe is a Commentarie vpon his law. This may teach all Magiſtrates, all maſters, all ſuperiors who preſcribe lawes vnto other, to become firſt an vnprinted law themſelues. If the Prince will haue his Court religious, himſelfe muſt be forward in deuotion: if the father will haue his children poſſeſſe their [q] veſſels in chaſtity, then himſelfe muſt not [r] neigh after his neighbours wife. When Sabbath breakers are rebuked, all their anſwere is, other, and that the moſt doe ſo. If they will follow faſhion and example, let them follow the beſt: *Faſhion not your ſelues like the [s] world: but be ye followers of [t] God:* who framed the whole world in ſix daies, and reſted the ſeuenth: he reſted from creating, not gouerning; from making of new kinds of creatures, not ſinguler things: he is not (as *Epicurus* imagined) idle, but alway working: Iohn 5.17. *My father worketh hitherto, and I worke.*

[o] *Gen.* 3.19.
[p] 1. *Cor.* 7.20.
[q] 1. *Sam.* 21.5.
[r] *Ier.* 5.8.
[s] *Rom.* 12.2.
[t] *Epheſ.* 5.1.

The Commandement it ſelfe is
- First, propounded briefly: *Keepe holy the Sabbath day.*
- Then expounded more largely: ſhewing
  1. What is the Sabbath day, namely, *the ſeuenth.*
  2. How it muſt bee ſanctified: *In it thou ſhalt doe no manner of worke.*

Keepe holy.] This day hath no more holineſſe in it ſelfe then other times: only God hath appointed it to holy vſes aboue other: and therefore wee muſt keepe it more holy then other.

The Sabbath.] There is *ſabbathum*
- *Pectoris*, of the mind.
- *Temporis*, of time.

The ſabbath of the mind [u] is double:
- *Internall*, peace of conſcience in the kingdome of grace.
- *Eternall*, reſt of body and ſoule in the kingdome of glory.

When as [x] we ſhall reſt from our labors, [y] all teares ſhall be wiped from our eies, and cares from our heart.

Among the Iewes the ſabbath of time was of
- *Daies.*
- *Yeeres.*

Daies [z]:
- *Leſſer:* euery ſeuenth day.
- *Greater:* as when the Paſſeouer fell on the Sabbath: as it did when Chriſt ſuffered.

Yeeres [a]:
- Euery ſeuenth yeere, *a Sabbath of reſt to the land.*
- Euery ſeuen-times ſeuen yeere: which was 49. and then followed in the 50. yeere *the Iubile.*

This Sabbath is of daies, expreſſely, *kept holie the ſeuenth day.*

There is:
- *A naturall day*, which is the ſpace of 24 houres: a night and a day: Gen. 1.5.
- *An artificiall day:* the ſpace of 12. houres: as *Chriſt:* Iohn 11.9. from the Sunne riſing to the Sunne ſetting; of which I thinke this Commandement is vnderſtood. For albeit the Iewes counted the Sabbath from euening to euening, yet it was but as they reckoned other daies; not to ſit vp and watch all night: but to ſpend in Gods ſeruice ſo much of the naturall day, as may be ſpared without hurting the body.

The ſeuenth is the Sabbath.] It is the iudgement of the moſt and beſt Interpreters, that the Sabbath is [b] *morale quoad genus*, but *ceremoniale quoad ſpeciem:* Ceremoniall for the [c] manner, albeit morall for the matter. I ſay ceremoniall in regard of the particular: [d] as the ſtrict obſeruation of the ſame day and ſame reſt: preciſely to keepe the Saturday, and ſtrictly to ceaſe from all labour, as the Iewes did, was a ſhadow: therefore abrogated by the comming of the body, Chriſt.

The bleſſed Apoſtles herein led by the ſpirit of truth, and (as ſome thinke) by Chriſts owne [e] example, [f] altered, and

[u] *Thom. 12 æ. quæſt. 100. art. 5.*
[x] *Apocal. 14. 13.*
[y] *Apoc. 7. 17.*
[z] *Iohn 19. 31.*
[a] *Leuit. 25.*
[b] *Melanchon tom. 1. fol. 6. & tom. 2. fol. 362.*
[c] *Church hom. concerning the time and place of praier.*
[d] *B. Babington.*
[e] *Iob. 20. 19. 28.*
[f] *Acts 20. 7. 1. Cor. 16. 2. Apocal. 1. 10.*

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and so by consequence abrogated the particular day. *Consentaneum est Apostolos hanc ipsam ob causam mutasse diem, vt ostenderent exemplum abrogationis legum ceremonialium in die septimo: Melanct. tom. 2. fol. 363.*

Whereas therefore the Iewes obserued their Sabbath on the seuenth day, wee celebrate the eighth. They gaue God the last day of the weeke: but Christians better honour him with the first: they keepe their Sabbath in honour of the worlds creation; but Christians in memoriall of the worlds redemption, a worke of greater might and mercie: and therefore good reason the greater worke should carrie away the credit of the day. See the Gospell on Saint *Thomas* day.

The particular rest of the Iewes is [g] ceremoniall also: for it is a type of our inward resting from sin in this life: Exod. 31.13. Ezek. 20.12. and a figure of our [h] eternall Sabbath in the next: as S. [i] *Paul* disputes, Heb. 4.

Yet this Commandement is morall in the generall. As for example, wee must keepe one day in the seuen holie to the Lord: wherein we must doe no manner of work, which may let the ministerie of Gods word, and other exercises of pietie. We must leaue to doe our worke, that the Lord may bring foorth in vs his worke.

The duties then required on the Lords day be prineipally two: { Rest. / And a sanctification of this rest.

A double Sabbath; rest from labour, and rest from sinne: for as [k] our Church doth determine, two sorts of people transgresse this Commandement especially: { 1. *Such as will not rest frō their ordinary labour, but driue & carry, row & ferry on Sūday.* / 2. *Such as will rest in vngodlines, idlely spending this holy day in pampering, pointing, painting themselues.* So that God is more dishonoured, and the Diuell better serued vpon Sunday, then on all the daies of the weeke beside.

Thou shalt do no manner of worke.] That is, no seruile work of thine ordinarie calling, which may be done the day before, or left well vndone till the day after. But some workes are

[g] *Caluins Cat. Perkins aurea Caten. cap. 23. Ram. de religione, lib. 2. c. 6.*
[h] *Caluins Instit. lib. 2. cap. 8. §. 31*
[i] *D. Fulk vpon Heb. 4. 4. Master Deering lect. 19. vpon Heb.*
[k] *Vbi supra.*

are lawfull: namely, such as appertaine to the publike worship of God: as painfull preaching of the sacred word, reading of diuine prayers, administring of the blessed Sacraments, and euery worke subordinate to these: as ringing of bels, and trauelling to Church, Acts 1.12. 2. Kings 4.23.

And workes of mercie toward
- *Our selues:* as prouision of meate and drinke, Matth. 12.1.
- *Other*
  - *Men:* our Sauiour healed the man with the dried hand on the Sabbath, Mark. 3.5.
  - *Beasts:* in watering cattell, and helping them out of pound and pit: Luk. 14.5.

Workes of present necessitie: [l] Physitions on the Lords day may visit their patients; Midwiues helpe women with child, Shepheards attend their flock, Mariners their voiage, [m] Souldiers may fight, and [n] messengers ride post for the great good of the Common-wealth.

Works of honest recreations also, so farre as they may rather helpe then hinder our cheerefull seruing of the Lord: and the reason of all this is giuen by Christ; Mar. 2.27. *The Sabbath was made for man, and not man for the Sabbath.*

Thou.] Thy wife is not named, because she is presumed to be thy selfe: that whatsoeuer is forbidden thy selfe, must also be knowne to be forbidden thy second selfe.

Thy sonne and thy daughter.] Euery man is a [o] gouernour in his owne house; and therefore must take charge of such as are vnder him: [p] *Adduc eos ad domum dei tecum, qui sunt in domo tua tecum: mater Ecclesia aliquos à te petit, aliquos repetit; petit eos quos apud te inuenit, repetit quos per te perdidit.*

Thy man seruant.] This is for
- *Thy good.*
- *Their good.*
- *The common good.*

Thy good: For hee that on Sunday shall learne his dutie, will be more fit all the weeke to doe his dutie: such as obey God with a good conscience, will serue their master with an vpright heart, as [q] *Iacob* serued *Laban*, and [r] *Ioseph Pharaoh.*

Againe,

[l] *Perkins vbi supra.*

[m] 1. *Mac.* 2.41.
[n] *Esday on the 4. Commandement.*

[o] *Ester* 1.21.
[p] *Augustine.*

[q] *Gen.* 30.27.
[r] *Gen.* 39.5.

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Againe, it is for *thy good* often to [s] remember with thankfulneſſe, that God hath made thee maſter, and him ſeruant: whereas hee might haue made thee ſeruant, and him maſter.

For their good: that they may [t] *know God, and whom he hath ſent Chriſt Ieſus,* [u] *the way, the truth, and the life.* Thy ſeruants are men of the ſame mold with thee: [x] *Iiſdem & conſtant & nutriuntur elementis, eundem ſpiritum ab eodem principio carpunt, eodem fruuntur cœlo, æque viuunt, æque moriuntur, ſerui ſunt, imo conſerui.* That is, in the words of ſcripture, [y] *Thy ſeruants are all one with thee in Chriſt:* made of the ſame God, redeemed with the ſame price, ſubiect to the ſame law, belonging to the ſame maſter: Epheſ. 6.9. Pitie then and pietie require that thou ſee them obſerue the Lords day, for the good as well of their bodies as ſoules.

For the common good: [z] For euery man hath iuſt cauſe to be ready willingly to labour all the weeke, when as he is aſſured he ſhall reſt on Sunday.

Thy cattell.] Hence we may gather much comfort: for if God in his mercy prouide for the welfare euen of our brute beaſts, of which he hath made vs Lords; he will aſſuredly much more reſpect vs his ſeruants and children: he cannot be careleſſe for men, who is ſo carefull for oxen.

The Commandements are ſo well knowne, and often expounded, that as [a] *Auguſtine* ſpeakes in the like caſe: *Deſiderant auditorem magis quàm expoſitorem.* I paſſe therefore from the firſt table, containing all dutie to God, vnto the ſecond, teaching all dutie to man: I ſay to man as the proper immediat obiect of them. Otherwiſe theſe Commandements are done vnto God alſo: for he that clotheth the naked, and viſiteth the ſicke, doth it vnto Chriſt: Matth. 25.40.

The law then concerning our neighbour is partly
- *Affirmatiue*, teaching vs to do him all good: *Honour thy father and mother, &c.*
- *Negatiue*, teaching vs to doe him no hurt: *Thou ſhalt not kill, &c.*

[s] *Deut. 5.15.*

[t] *Iohn 17.3.*
[u] *Iohn 14.6.*
[x] *Macrob. ſaturnal. lib. 1. cap. 11. & Ambroſ. ſerm. 33.*
[y] *Gal. 3.28.*

[z] *Caluin. Cat.*

[a] *Tract. 50. in Iohannem.*

This table begins with honour of our father: [b] First, because next vnto God we must honour those who are in the place of God.

Secondly, because the neglect of this one Commandement occasioneth all disorder against the rest: for if superiours gouerne well, and inferiours obey well; how can any man be wronged in word or deed?

[c] Thirdly, because of all neighbours our parents are most neere to vs, as being most bound to them, of whom we haue receiued our life. Thy parent is Gods instrument for thy naturall being: thy Prince Gods instrument for thy ciuill being: thy Pastor Gods instrument for thy spirituall being. Wherefore as thou art a man thou must honour thy naturall father; as a citizen honour thy ciuill father; as a Christian honour thy ecclesiasticall father.

Honour imports especially 3. things: { *Obedience.* / *Reuerence.* / *Maintenance.*

Obedience. Children obey your parents in all things: Colos. 3.20: that is, as *Paul* doth interpret himselfe, Ephes. 6.1 *in the Lord.* In all things agreeable to the will of God: otherwise for Christs loue wee must hate father and mother, Luke 14.26. [d] *Hierome* notably: *Licèt sparso crine & scissis vestibus vbera quibus te nutrierat mater ostendat, licèt in limine pater iaceat, per calcatum perge patrẽ, siccis oculis ad vexillum crucis euola.* The most eminent paternes of obedience to father and mother are the [e] *Rechabits*, [f] *Isaac*, [g] *Christ*: [h] *Venerabatur matrem, cuius ipse erat pater, colebat nutritium quem nutriuerat.*

Reuerence: Bearing them respect in words, and outward behauiour, though they be neuer so meane, and wee neuer so mightie. Prouerbs 23.22. *Honour thy father that begat thee, and thy mother that bare thee.* As if hee should say, Be dutifull vnto thy parents: not because they be rich and in great place, but because they be thy parents, how base soeuer they bee. [i] *Matris angustam domum Iudicas, cuius tibi non fuit venter angustus:* [k] *parentes non amare impietas est, non agnoscere insania est.* Examples of this vertue, recorded in holy

[b] *Herman. explicat. decalog.*

[c] *Bellarm. Cat.*

[d] *De vita Eremit. ad Heliodorum, tom. 1. fol. 1*

[e] *Ierem. 35.*
[f] *Gen. 22.*
[g] *Luke 2.51.*
[h] *Hieron. epist. de vitando suspecto contubernio, tom. 1. fol. 224.*

[i] *Hieron. vbi supra.*
[k] *Seneca de beneficijs, lib. 3. cap. 1.*

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holy Scriptures are [l] *Ioseph* and [m] *Salomon*: and in our English Chronicles, Sir [n] *Thomas More*, who being Lord Chancellor of England, vsually did aske his father blessing in Westminster Hall publikely: the which custome of our nation is good and godly.

Maintenance.] If the parent be blind, the child must be his [o] eye: if lame, the child must be his foote: if in any want, the [p] staffe of his decaied age. So [q] Christ tooke care for his mother at his death: [r] for it is great reason that children hauing receiued life of their father and mother, should procure to preserue vnto them the same life. Nature doth reade this lesson. [s] *Valerius Maximus* hath a memorable historie of a young woman who gaue sucke to her mother in prison, and so kept her aliue, who otherwise was adiudged to be famished. A pious office, so well accepted of the Iudge, that he did both pardon the mother, and prefer the daughter. [t] *Aristophanes* affirmes also, that the young Storke doth feed the old.

There is a dutie required of the parent toward the child, as well as of the child toward the parent: yet the law speaketh expresly to the one, and not to the other. That the father being in order of nature & in wisdome superior, might suspect his duty to be written in himselfe: father and mother are [u] *nomina pietatis, officiorum vocabula, naturæ vincula.* The dutie then of superiours is infolded in the word father: a Minister is a father, a Master a father, a Magistrate a father: teaching them to be so well affected to their inferiors, as parents are to their children.

Againe: the loue of parents towards their children is so naturall and ordinary, that there is lesse need to put parents in mind of their dutie. But contrariwise children are not vsually so dutifull to their parents (as the [x] Schoole speakes): *Amor descendit, non ascendit: benefactor plus diligit quam beneficiatus*: and therefore it was necessary to admonish them of their loue: neither is God content with a bare precept, but hath adioined a promise, *That thy daies may bee long*: for there is no reason hee should inioy long life, who dishonoureth those of whom hee receiued life: but

[l] *Gen.* 26. 27. 28. *cap.*
[m] 1. *King.* 2. 19.
[n] *Stapleton in eius vita, cap.* 1.
[o] *Iob* 29. 15.
[p] *Tobit* 5. 17.
[q] *John* 19. 27.
[r] *Arist. Ethic. lib.* 9. *cap.* 2.
[s] *Lib.* 5. *cap.* 4.
[t] *Aristophanes in auibus.*
[u] *Hieron. vbi supra.*
[x] *Thom.* 12 æ. *quæst.* 26. *art.* 12. & *Aristot. Ethic. lib.* 9. *c.* 7.

but if God ſhorten the daies of dutifull children, and in ſtead of long life giue them euerlaſting life; hee doth not breake but keepe his promiſe: for hee doth promiſe long life, not abſolutely, but ſo farre forth as it is a bleſſing; *that it may be well with thee: and that thou maieſt liue long on earth.* Epheſ.6.3.

The 6. Commandement.

THe negatiue part forbiddeth all euill, and that is committed againſt our neighbour three [y] waies:

In { *Thought.* / *Word.* / *Deed.* }

[y] Io.Combis lib.5.cap.59. Aquinas in 13. ad Rom.lect.2.

But becauſe bad deeds are worſe then bad words: and bad words worſe then bad thoughts, it pleaſed the God of order firſt to forbid bad deeds: *Thou ſhalt not kill, Thou ſhalt not commit adulterie, Thou ſhalt not ſteale.* Then bad words: *Thou ſhalt not beare falſe witneſſe.* Laſt of all, bad thoughts: *Thou ſhalt not couet thy neighbors houſe, &c.*

All our bad deeds againſt our neighbors concerne his { Life: *Thou ſhalt not kill.* / Honour: *Thou ſhalt not commit adultery.* / Goods: *Thou ſhalt not ſteale.* }

Thou ſhalt not kill.] To wit, a man: for to kill other liuing things is not forbidden: and the reaſon is plaine; becauſe they were created for man, and ſo man is maſter of their life. But one man was not created for another man, but for God: and therefore not man, but only God is maſter of our life: for a magiſtrate doth not put malefactors to death as maſter of their life, but as a [z] miniſter of God: and ſo by conſequence not murther, but an act of iuſtice: [a] *Such as ſtrike with the ſword ſhall periſh with the ſword:* [b] that is, ſuch as take the ſword vpon their owne authoritie: *Dominus iuſſerat, vt ferrum diſcipuli ferrent, non vt ferirent.* But if God put a ſword into their hand, then they may, then they muſt ſtrike. In a word, killing is vniuſt when either it is done without authoritie, or by publike authoritie vpon priuate grudge;

[z] Rom.13.4.
[a] Mat.26.52.
[b] Auguſt. cont. Fauſtum, lib. 22.cap.70.

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grudge; *non amore iustitiæ, sed libidine vindictæ.* Concerning inward rancour and outward disdaine, in deed, word or gesture, see the Gospell *Dom.6. post Trin.*

The 7. Commandement.

IN this Commandement are forbidden [c] all vnchast lusts, aswell burning [d] within, as breaking forth.

Into { *Allurements,* { Ribald talke: Ephes.4.29. / Wanton lookes: Gen.6.2.39.7. / Lasciuious attire: Esay 3.16. } / *Acts of vncleannesse.*

Acts of vncleannesse vnnaturall: as { Committing filthinesse with { *A man of the same sex:* Rom.1.27. / *A beast:* Leu.18.23. / [c] *A Diuell:* as witches doe by their owne confession. }

Naturall, { *Adulterie*: when both, or one of the parties are married: Deut.22.22. / *Fornication* between single persons: as { Deflouring of virgins: Deut.22.28. / Hunting of common whores: 1.Cor.10.8. } / *Incest:* with such as be within the degrees of consanguinitie or affinitie prohibited in law: Leuit.18.6. }

Sinne in this kind is more dangerous, then in another, because a man can hardly repent heartily for it. The murtherer, and swearer, and theefe become many times exceeding sorrowfull after the fact: but the wanton (as [f] *Hierome* notes) euen in the middest of his repentance sinneth afresh: the very conceit of his old pleasure doth occasion a new fault: so that when his deuotion ends, he presently begins to repent that he did repent. Example hereof *Augustine:* who being in the heat of his youth (as himselfe [g] writes of himselfe) begged of God earnestly the gift of continencie: but, saith he, to tell the truth, I was afraid lest hee should heare

[c] *Lombard.3. sent.dist.37. Church hom. against adulterie, part.1.*
[d] *Mat.5.28. 1.Cor.7.9.*
[c] *Paracelsus, incubi, succubi.*
[f] *Epist. Amando tom.3 fol.135.*
[g] *Confess.lib.8. cap.7.*

heare me too ſoone: *Malebam enim explere concupiſcentiam quàm extingui.* See the Goſpell *Dom.15. poſt. Trin.*

The 8. Commandement.

THis ouerthroweth [h] *Anabaptiſticall* and *Platonicall communitie*: for if all things ought to be common, and nothing proper in poſſeſſion, how can one man ſteale from another? All lawes of giuing, buying, ſelling, leaſeing, letting, lending are vaine, *ſi teneant omnes omnia, nemo ſuum.*

A man may tranſgreſſe this Commandement in being a theefe
- *To himſelfe*, in ſpending
  - Too much.
  - Too little.
- *To other.*

Too much
- Waſting more then he ſhould in gameing, diet, brauery; ſuch are arrant cutpurſes vnto themſelues.
- Getting leſſe then they ſhould: *Ignaui & prodigi ſunt fures*, ſaith [i] *Melanct hon.*

As a ſpend-all, ſo a get-nothing is a theefe to his eſtate: *Pouertie comes vpon him as an armed man*: Prouerbs 24. 34. An idle perſon is pouerties priſoner: if he liue without a calling, pouerty hath a calling to arreſt him.

Hee that ſpends too little on himſelfe, as the couetous wretch, is a robber of himſelfe alſo, [k] *Corpus extenuat, vt lucrum extendat*: He keepes his belly thin, that his purſe may be full: he [l] cannot afford himſelfe ſo much as an egge, leſt he ſhould kill a chicke: whereas a poore man doth want manie things, a rich miſer wants euery thing: like *Tantalus* vp to the chin in water, and yet thirſtie. The which (as *Salomon* calles it) *is an euill ſickneſſe*: Eccleſ. 6. 2.

To other
- *Openly*: which is plaine robbery: ſo little practiſed, or ſo much puniſhed in King [m] *Alfreds* raigne, that if a man had let fall his purſe in the high way, he might with great leiſure, and good aſſurance haue come backe and taken it vp againe.
- *Secretlie*: which is properlie called ſtealing. And this offence is manifold: for there

h *Melanct hon Catechiſ. tom. 1. fol. 17. & tom. 2. fol. 369.*

i *Tom. 1. fol. 185*

k *Innocentius de vilit. condit. Human. lib. 2. cap. 13.*

l *Ambroſ. lib. de Naboth. c. 4.*

m *Lamberts Perambulation of Kent, pag. 27.*

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there is not onely theft of the hand, but of the heart, and tongue. Couetous greedines is theft in heart: for howsoeuer it be a maxime in our law, [n] *Voluntas non reputabitur pro facto, nisi in causa proditionis: sed exitus in maleficijs spectatur, & non voluntas duntaxat:* yet it is a breach of this law, couetously to desire that which is not ours: albeit wee seeke not to get it wrongfully. Their hearts, saith [o] *Peter, are exercised in couetousnes:* and [p] *Chrysostom* plainly; The couetous man is a very theefe: *fur & latro.* The [q] fathers of the law write that theeues are called *felones*, of our anciēt word *fell* or fierce; becausse they commit this sinne with a cruell, fell, and mischieuous minde: teaching vs hereby that a felonious intent is a principall in theeuerie.

[n] *Meteranus hist. Belgic. lib. 13. pag. 420.*

[o] *2. Pet. 2. 14.*
[p] *In 1. Thess. cap. 5. hom. 10.*
[q] *Termes of the Law, pag. 97.*

There is also theft of the tongue, by [r] lying, flatterie, smoothing, &c. So we reade that [s] *Absolon stole the hearts of the men of Israel:* and so false [t] *Ziba* stole the goods of his master *Mephibosheth.*

[r] *B. Babington.*
[s] *2. Sam. 15. 6.*
[t] *2. Sam. 16.*

So flatterers and parasites are great theeues in Court and Countrie: not only *dominorum suorum arrisores; sed etiam arrosores:* and therefore let a flatterer bee in your *Pater noster*, but not in your Creed: pray for him, but trust him no more then a theefe.

Fraudes in buying and selling are reduced to stealing; becausse hee that vseth such deceits, secretly taketh of his neighbour more then his due: but oppressions and vniust extortions are reduced by Diuines vnto robberie; becausse the cruell tyrant exacteth more then his owne manifestly: not to pay debts, is reduced vnto both: vnto robbery, when a man to the great hindrance of his neighbour can and will not: vnto stealing, when hee partly will and cannot: I say will partly: for if he desire wholly with all his heart to pay the vtmost farthing, God assuredly will accept of votall restitution, as well as of actuall: and it is not a sinne though it be a sore.

The 9. Commandement.

NExt the prohibition of iniuries in deede, follow the wrongs against our neighbour in word: *Thou shalt not*

not beare falſe witneſſe: and that fitly, becauſe [u] lying is coſen germane to ſtealing: [e] *Da mihi mendacem, & ego oſtendam tibi furem:* If thou wilt ſhew mee a liar, I will ſhew thee a theefe.

This precept condemnes all manner of lying: for albeit one is worſe then another, [y] yet all are naught: *The mouth that ſpeaketh lies ſlaieth the ſoule:* Wiſd.1.11. And Pſal.5.6. *Thou ſhalt deſtroy them that ſpeake leaſing.* See Goſpell *Dom.* 15. *poſt Trinit.*

Beſide lies: euery thing whereby the credit of our neighbour is impaired: eſpecially thoſe three ſins of the tongue: *Contumely. Detractation. Curſing.*

A contumely is an iniurious word, ſpoken with an iniurious mind, to the diſhonour of our neighbour: I ſay with an iniurious intent; otherwiſe when it is vttered by way of aduice to direct or correct, as a father ſometime ſpeaketh to his childe, or a maſter to his ſcholler, or a Paſtor to his people, as *Paul:* [z] *Ye fooliſh Galathians:* out of ſome heat, but yet not out of any hate, then it is no contumelie or ſinne.

Or in merriment, not in malice: *There is a time to* [a] *laugh:* and ſo by conſequence a time to ieſt: when a wittie conceit may profit and adminiſter grace to the hearer. He that ſaid the Duke of *Guiſe* was the greateſt vſurer in France, becauſe he turned all his eſtate into obligations, hereby gaue this honeſt aduice, that if he ſhould leaue himſelfe nothing, but only haue many followers bound to him for his large gifts, in concluſion he ſhould finde a number of bad debtors. He that called his friend theefe, becauſe he had ſtollen away his loue, did not wrong, but commend him.

It is lawfull alſo to ieſt at the vanities of irreligious men, enemies to God and his Goſpell: as [b] *Elia* did at the foppiſh idolatry of *Baals* Prieſts. A friend of mine ſaid of an vpſtart gallant in Court with a gingling ſpur, that he had a Church on his backe, and the bels on his heeles.

Euery lay Papiſt muſt beleeue as the Church beleeues, albeit he know not what the Church beleeueth: he muſt alſo worſhip the conſecrated bread, and yet knoweth not whether

[u] *Herman. explicat. huius præcept.*
[x] *Eraſmus com. de lingua.*
[y] *Auguſtin. in Pſal.5.*
[z] *Gal.3.1.*
[a] *Eccleſ.3.4.*
[b] *1.King.18.27.*

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whether it be consecrated or no: [c] *for to the consecration of the host, the Priests intention is required*, which no mã knowes but God, and himselfe. So that if a man tell his popish acquaintance that he is a blinde buffe, to worship and beleeue he knowes not what, it were no contumelie; because it did proceed out of zeale to God, and loue to him; only to rectifie his error, and not to vilifie his person.

The second fault reduced to false witnes is detractation, in speaking euill of our neighbour: and it is done by reporting that which is false, and sometime by telling that which is true, but secret: whereby the credit of our neighbour is lessened with those, to whom his sinne was not knowne before: for as a man may flatter in absence, namely, when either the vertue is absent, or the occasion, and so the praise is not kinde but forced either in truth, or in time: so likewise a man may slander his neighbour in speaking the truth vnseasonably, without discretion out of time and place. A tale tossed from mouth to mouth increaseth as a snowbal, which being little at the first, groweth to a great quantitie.

Now the backbiter is bound in reason and religion to restore the good name of his neighbour, which hee by detractation hath taken away; and that is exceeding hard: for a mans honest fame is like the *Merchants wealth got in many yeeres, and lost in an houre*. Wherefore speake well of all men alwaies, if it may bee done with truth: and when it cannot, then bee silent: or else interrupt euill detractation with other meete and merrie communication, as [d] *Sampson* at his mariage feast propounded a riddle to his friends, [e] hereby to stop the mouthes of backbiters, and to occupie their wits another way. *Bernard* excellently: *The tale bearer hath the diuell in his tongue: the receiuer in his eare.*

The theefe doth send one only to the diuell, the adulterer two: but the slanderer hurteth three; himselfe, the partie to whom, and the partie of whom hee telleth the tale. *Ter homicida* (saith [f] *Luther*) *vno ictu tres occidit:* [g] *vnus est qui loquitur, & vnum tantum verbum profert, & tamen illud vnum verbum, vno in momento, multitudinis audientium dum aures inficit, animas interficit.*

[c] *Con. Trident. sess. 7. can. 11. Bellarmin. de sacramentis in genere, cap. 27.*

[d] *Iudges 14. 12.*

[e] *Ambros. epist. lib. 9. epist. 70.*

[f] *Loc. com. tit. lingua.*

[g] *Bernard. ser. 24. in Cant.*

The third fault is malediction: a grieuous [h] offence when it is ſpoken with hatred and a deſire that ſuch euill come vpon our neighbour: but when it is vttered vpon ſome ſudden diſdaine, without regard to that we ſpeake, it is leſſe euill, yet for all that alwaies euill: becauſe from the mouth of a Chriſtian, who is the childe of God by adoption, nothing ought to paſſe but [i] benediction.

[h] *Coloſſ.3.8.*

[i] *1.Pet.2.1.*

The 10. *Commandement.*

THe former precepts intend thoughts and deſires, aſwel as act and practiſe: for the Lawgiuer is a ſpirit, and therefore muſt be worſhipped in ſpirit: yet leſt wee ſhould pretend ignorance, God in this Commandement giueth eſpeciall order for them. Or as [k] other: The former precepts did condemne the ſetled thought to doe miſchiefe: but this euen the firſt inclination and motion to ſinne, though a man neuer conſent, but ſnub it in the beginning: Rom.7.7. *Thou ſhalt not luſt or deſire.*

[k] *Melanct hon, & Caluin. Cat.*

Now we ſin three waies in this kinde:
1. By coueting ſ goods of our neighbour, *Immoueable:* as his land and houſe. *Moueable:* as his oxe and aſſe, &c.
2. *By coueting his wife.*
3. *By plotting treaſon, and murther.*

To couet his goods is againſt his profit, which is deare to him: to couet his wife is againſt his honor, which ought to bee more deare: to couet his bloud is againſt his life, which of all worldly things is moſt deare.

Whereas it is obiected that deſire of murther is not forbidden in particular, as the deſire of theft and adulterie: for the Commandement ſaith, *Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife:* but it is not ſaid, *Thou ſhalt not couet thy neighbours bloud:* Anſwere is made, that a man doth not deſire any thing principallie but that which bringeth him ſome [l] good, at leaſt in appearance. And ſo he deſireth adulterie, becauſe it bringeth delight: hee deſireth theft for that it bringeth profit: but murther

[l] *Ariſt. Ethic. lib.1.cap.1.*

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murther bringeth no good at all: and therefore it is not desired for it selfe, but only to attaine to theft, or adultery, or some such designement.

So that God hauing forbidde̅ expresly the disordinate desires of delectation and gaine, consequently forbad desires of murther, which is not coueted but for vnlawfull profit or pleasure. Thus perfect righteousnesse is fulfilled when we wrong not our neighbour either in deed, or in word, or desire: but contrariwise, doe good vnto all, speake well, and thinke charitably of all.

Now the reason why the Church appoints the Decalogue to be read at the Communion, is euident: namely, because *the law is a* [m] *schoolemaster vnto Christ*; teaching vs to [n] know sinne, and by knowing of sinne to know our selues, and knowing our selues to renounce our selues, as of our selues vnable to doe any [o] thing, and so come to Christ: who doth strengthen vs to doe all [p] things. Almighty God (saith [q] *Luther*) hath written his law not so much to forbid offences to come, as to make men acknowledge their sinnes already past, and now present: that beholding themselues in the lawes glasse, they may discerne their owne imperfections, and so flie to Christ: who hath fulfilled the law, and taken away the sinnes of the whole world. For (as the [r] reformed Churches of *Scotland* and *Geneua* speake) the end of our comming to the Lords table, is not to make protestation that wee are iust, and vpright in our liues: but contrariwise we come to seeke our life and perfection in Iesus Christ: being assuredly perswaded that the Lord requireth on our part no other worthinesse, but vnfainedly to confesse our vnworthinesse. So that (our enemies being Iudges) it is well ordered that the Commandements are rehearsed in the ministration of this holy Sacrament. Let the *Nouelists* here blush, who [s] calumniously censure our Church for omitting in the [t] proeme of the Decalogue one halfe line: when as themselues in their owne Communion bookes haue left out all the whole law. This indeed occasioned me to remember an obseruation of [u] *Cominæus* vpon the battell of *Montlehery*, that some lost their offices for running away,

[m] *Gal.3.24.*
[n] *Rom.3.20.*
[o] *Iohn 15.5.*
[p] *Phil.4.13.*
[q] *Tom.1.fol.1.*
[r] *Com. Prayer bookes, tit. Lords Supper.*
[s] *For it is inserted elsewhere both in the common Catechis. and in the BB. Bible: Exodus 20.1. Deut.5.6.*
[t] *Ministers of Deuon. and Cornwall reasons, part.1. cap.26.*
[u] *Lib.1.cap.4.*

which were bestowed vpon other that fled ten leagues further. *Hypocrite first cast out the beame out of thine owne eye; and then shalt thou see cleerely to cast out the mote out of thy brothers eye.*

Matth. 5. 16.

Let your light so shine before men, &c.

THe Lords Supper is called a sacrifice by the learned ancient Doctors in foure respects:

First, because it is a representation & memoriall of Christs sacrifice on the crosse: 1. Cor. 11. 26. *As often as yee shall eate this bread, and drinke this cup, ye shew the Lords death vntill he come.* So [x] S. *Ambrose:* Christ is daily sacrificed in the mindes of beleeuers, as vpon an altar: *Semel in cruce, quotidie in sacramento,* saith [y] *Lombard.*

[x] *Lib. 2. de Virgin.*
[y] *Lib. 4. sent. dist. 12.*

Secondly, because in this action we offer praise & thanksgiuing vnto God, for the redemption of the world: and this is the sacrifice of our lips: Heb. 13. 15.

Thirdly, because euery Communicant doth offer and present himselfe body and soule, a liuing, holy, acceptable sacrifice to the Lord: Rom. 12. 1. The which excels the sacrifices of the Priests in old time: for they did offer dead sacrifices, but we present our selues a [z] liuely sacrifice to God.

[z] *1. Collect after the receiuing of the bread and wine.*

Fourthly, because it was a [a] custome in the Primitiue Church at the receiuing of this blessed Sacrament to giue large contribution vnto the poore, a sacrifice well accepted of God: Heb. 13. 16. Now the Church allowing and following this good old custome, stirres vp the people to giue cheerfully by repeating some one or two choice sentences of scripture best fitting this occasion, as Matth. 6. 19. Matth. 7. 12, &c.

[a] *Justin Martyr Apolog. 2.*

These kinds of oblation are our Churches *offertorie*, and vnbloudy sacrifices [b] offred by the whole congregation vnto the Lord: so farre differing from popish sacrificing, as S. *Pauls in London* is from S. *Peters in Rome.*

[b] *Collect for the whole estate of Christs Church.*

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1. *Cor.* 11. 28.

THe ſum of the Miniſters exhortation before the Communion, is contained in theſe words of *Paul: Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup:* wherein obſerue

Two points: { A preparation: *Let a man examine, &c.* / A participation: *and ſo let him eate, &c.*

In the firſt note the *Parties*: { Examining: *a man*, that is, euery man. / Examined: *himſelfe.* } *Parts.*

Beza tranſlates, and [c] *Eraſmus* expounds ἄνθρωπος, *quiſquis*: ſo the word is vſed, Iohn 3. 27. *A man can receiue nothing except it be giuen him from heauen:* and Iohn 7. 46. *Neuer man ſpake like this.* A man then in this place ſignifieth euery man, ſubiect, Soueraigne, Prieſt, people. The which obſeruation ouerthroweth vtterly [d] *Romiſh implicite faith.* Euery lay man ought to turne confeſſor, and examiner, endued with ſufficient knowledge for this heauenly buſineſſe: he muſt looke not onely thorow the ſpectacles of the Prieſt, but alſo ſee with his owne eies, able to try himſelfe.

[c] *Paraphraſ. in loc.*

[d] *Beza annot. in loc.*

Himſelfe.] For that is the duty; not another, for that is a fault. We muſt not be [e] buſie Biſhops in other mens Dioceſſes, but meddle with our [f] owne buſineſſe: we muſt not breake our neighbours head with the *Phariſie*, but ſmite our owne breaſt with the *Publican.*

[e] 1. *Pet.* 4. 15.
[f] 1. *Theſſ.* 4. 11.

S. [g] *Auguſtine* complained of men in his time that they were *Curioſi ad cognoſcendum vitam alienam, deſidioſi ad corrigendam ſuam:* and reuerend [h] *Hooker*, of men in our time, that their vertue is nothing but to heare gladly the reproofe of others vice: like Tailors, who meaſure, like Barbors, who cut all other except themſelues. But [i] our Sauiour Chriſt would not haue vs to gaze on the mote in our brothers eye: but rather to pull out the beame in our owne ſight. And his Apoſtle here, not to pry into other, but to try our ſelues; not but that other according to their ſeuerall charge, muſt examine other, as parents muſt examine their children:

[g] *Confeſſ. lib.* 10. *cap.* 3.
[h] *Lib.* 5. *p.* 263.
[i] *Matth.* 7. 3. 5.

dren: Exod. 12.26.27. and maſters muſt examin their houſehold, Gen. 18.19. and Paſtors muſt examine their pariſhioners, as here *Paul* corrected & directed the Corinthians: and for this cauſe the names of all Communicants are to be ſent vnto the Miniſter, that there may be made triall of all: yet if parents and maſters and Miniſters omit this examination, euery one muſt be both able and willing to proue himſelfe.

The parts of examination are concerning the { Manner. / Matter.

For the manner a triall is to be made { Vprightly. / Neceſſarily.

The former is implied in the word *Examine:* which notes a diligent and exact inquirie, ſuch as Lapidaries and Goldſmiths vſe to finde out true mettall from counterfeit, good from bad. As the [k] *Shunamite* ſought for *Eliſha*, [l] *Mary* for Chriſt, the woman for her [m] loſt groate: ſo we muſt ſearch as if we would finde, ſearch vntill we finde. Many men examine their bad maners, as they do their bad mony, ſeeke as if they would not ſee, ſearch as if they would not vnderſtād. They decline ſinne thorough all the caſes (as [n] one notes) *In nominatiuo per ſuperbiam, in genitiuo per luxuriam, in datiuo per ſimoniam, in accuſatiuo per detractationem, in vocatiuo per adulationem, in ablatiuo per rapinam:* and yet they will not acknowledge their ſinnes in any caſe. When other mens examination hath found them out, excuſes are ready: [o] *Non feci: ſi feci, non malè feci: ſi malè feci, non multum malè: ſi multum malè, non mala intentione; aut ſi mala intentione, tamen aliena perſuaſione.* Wherefore as the [p] Prophet ſaid: *If ye will aske a queſtion, aske it indeed:* ſo if ye will examine your ſelues, examine earneſtly, throughly, vprightly. For examination muſt be made neceſſarily. This we may gather out of the word *therefore:* whoſoeuer ſhall eate this bread, and drinke the cup of the Lord vnworthily, ſhall be guiltie of the body and bloud of the Lord: *Let a man therefore, &c.*

Triall of our ſelues then is neceſſary, both in reſpect of our { *Dutie.* / *Danger*, if we neglect this dutie.

In

[k] 2. *King.* 4.
[l] *Luke* 2.
[m] *Luke* 15.

[n] *Biga ſalutis Dom* 8. *poſt Penticoſt.*

[o] *Bernard Tract. de gradibus humilitat. grad.* 8.

[p] *Eſay* 21.12. *Si quæritis quærite.*

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In reſpect of our dutie: for Chriſt in his firſt inſtitution vſed a commanding terme; Doe this. q Doe this in remembrance of me: ſo that it is not in our choice to doe it, or not to doe it. If any be not fit, he muſt endeuour to make himſelfe fit: and the way to make fit, is examination: *Let a man examine himſelfe therefore* &c.

q *Luke* 22.19.

Secondly, triall is neceſſarie in regard of the danger, if we receiue the Lords Supper vnworthily.

Danger in reſpect of { *The ſinne:* verſ. 27. / *The puniſhment for this ſinne in* { *Generall:* verſ. 29. / *Particular:* verſ. 30. }

For this cauſe many are weake, and ſicke, and die. See Epiſtle for Mandie Thurſday.

Now the matters in which euery Communicant muſt be examined, are ſummarily two: { *Faith.* / *Repentance.* }

Theſe two (like *Hippocrates* twinnes) muſt goe together hand in hand. For there is no true repentance without faith; nor liuely faith without repentance. r *B. Latimer* ſaid well; Lady faith is a great ſtate, hauing a Gentleman Vſher going before her, called *agnitio peccatorũ*, and a great traine following after her, which are the good workes of our calling. He that ſaith he doth repent, when as he doth not beleeue, receiues the Sacrament ignorantly: and he that ſaith he doth beleeue, when as hee doth not repent, receiues the Sacrament irreuerently: both vnworthily.

r *Serm. 4. before King Edward.*

The parts of faith are { *Knowledge.* / *Application.* }

Euery Communicant ought to know the 3. generall points of holie Religion: namely, mans

- *Generation:* how he was created according to s Gods image in t holines and righteouſnes.
- *Degeneration:* how he fell from that eſtate, and all his u poſteritie with him.
- *Regeneration:* how hee was againe x reſtored and recreated by Chriſts paſſion, of which this Sacrament is a ſigne and ſeale.

s *Gen.* 1.26.
t *Epheſ.* 4.24.
u *Rom.* 5.12.
x *Epheſ.* 2.5.

In more particular, euery Communicant muſt vnderſtand the

the number and nature of the Sacraments. Our Sauiour Chriſt ordained in his Church onely two Sacraments, as [y] generally neceſſarie to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord. Baptiſme is a Sacrament of initiation and inſition, aſſuring the firſt receiuing into the couenant of grace: whereby men are marticulated and [z] admitted into the congregatiõ, and made members of Chriſt. For this cauſe the ſacred Font is placed at the very doore and entrance into the Church: but the Communion is a ſacrament of confirmation, to ſtrengthen our faith, and cheriſh grace receiued: and therefore the Lords table by good order is placed in the beſt & higheſt roome of the Church. [a] Baptiſme muſt be receiued of one but once: becauſe wee cannot be borne twice, one beginning in Chriſtianitie is enough: but the Lords Supper often, becauſe we need daily to be nouriſhed in the faith of Chriſt: once borne, fedde alway.

y *Com. Catechiſ.*

z *Com. booke, tit. Publique Bap. §. We receiue this child.*

a *Ram. de relig. lib. 4. cap. 8.*

The nature of this Sacrament is made knowne by the names in holie writ giuen vnto it:

Whereof I note principally two: the { *Lords* [b] *Supper.* / [c] *Communion.*

A Supper in regard of the { [d] *Time:* being inſtituted in the night that Chriſt was betraied, as his farwell token. / *Things:* becauſe it is a holie feaſt (as *Auguſtine* ſaid) *Non dentis, ſed mentis:* not ſo toothſome, as wholſome: not corporall meate, but ſpirituall Manna.

The Lords Supper in three reſpects: { 1. Becauſe it was ordained *by the Lord:* 1. Cor. 11. 23. / 2. Becauſe it was inſtituted in remẽbrance *of the Lord:* Luk. 22. 19. / 3. Becauſe it was in the Primitiue Church vſuallie receiued *on the Lords day:* Acts 20. 7.

b *1. Cor. 11. 20.*

c *1. Cor. 10. 16.*

d *Matth. 26. 20*

It is called a *Communion* in reſpect of the common vnion among our ſelues, hauing at that time more ſpecially perfect peace with all men: or a Communion in reſpect of the [e] publike participation, as being a *common meſſe*, not *a priuate*

e *1. Corin. 11. 20. 21.* λειτουργία, *quaſi* λαϊτῶν ἔργον.

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nate Maſſe proper to one, as the Popiſh prieſts vſe it; or a Communion, as being a ſigne and ſeale of our communion with Chriſt: for his graces are conueied vnto vs by the preaching of the Word, and adminiſtration of the Sacraments.

Hence the Sacraments (as [f] *Paſchaſius* obſerues) haue their name. *Sacramenta dicuntur à ſecreto, eò quòd in re viſibili diuinitas intus aliquid vltra ſecretius efficit.* In the words of our [g] Church: *Sacraments are viſible ſignes of inuiſible grace, ordained of God as badges and ſure witneſſes of his good will towards vs.* It is meete euery Chriſtian ſhould vnderſtand theſe, and the like plaine principles of holy faith: but [h] exact knowledge to diſcuſſe controuerted points about the Sacraments is not required: according to that of *Chryſoſtome: The table of the Lord is not prepared for chattering Iayes, but for high towring Eagles, who flie thither where the dead bodie lieth.* It is not for ſubtle Sophiſters, but for ſimple beleeuers aſcending vp to Chriſt vpon the wings of faith: and therefore the Communicant muſt not only know, but applie that in particular, which he beleeueth in generall: as that Chriſts body was crucified for him; and his bloud ſhed for him. Hee that vnderſtands, and beleeues, and applies theſe things, examineth his faith as he ſhould.

In our repentance we muſt examine two points eſpecially: to wit, our { Contrition for ſinne paſt. Reſolution to preuent, ſo farre as we can, all ſinne to come.

For the firſt, *Pœnitentia eſt quaſi* [i] *punientia. Pœnitere* (ſaith [k] *Auguſtine*) is *pœnam tenere.*

Wee muſt therefore weepe with *Peter*, and water our couch with *Dauid*, and put on ſackcloth with *Nineueh:* nay we muſt [l] rent our heart. *For a broken* [m] *ſpirit is an acceptable ſacrifice to the Lord. O* [n] *magnum donum, quod in pœnam dedit, in ſalutem vertit: peccatum triſtitiam peperit, triſtitia peccatum contriuit.* As the worme bred in the tree deuoures the tree: ſo ſorrow brought into the world by ſinne, doth ouerthrow ſinne: ſo good is God to turne curſes into bleſſings, and griefe into grace. If thy heart be not throughly touched for ſinne, become ſorrie becauſe thou art no more ſorrie:

[f] *Lib. de corpore & ſanguine Dom. cap. 3. apud Bibliothec. Pat. Tom. 4. fol. 162.*
[g] *Art. 25.*
[h] *Church Hom. concerning the Sacrament, part. 1.*
[i] *Reuſnerus claſſ. 3. ſymbol. pag. 155.*
[k] *De vera & fal. pœnitent. cap. 19.*
[l] *Ioel 2. 13.*
[m] *Pſal. 51. 17.*
[n] *Chryſoſt. hom. De pœnitent.*

ſorrie: reſolue to be more reſolued. For (as one wittily) *factum infectum, ſi non ſit cor affectum.* If *Ioſeph* of *Arimathea* wrapped the bodie of Chriſt in [o] cleane linnen; how dareſt thou receiue it with an vncleane ſoule? [p] If thou wilt not kiſſe a Princes hand with a foule mouth, eate not the Lords bodie with a foule minde. *Let a man therefore examine himſelfe,* &c. *And ſo let him eate of this bread, and drinke of this cup.* Hauing thus examined examination, I come now to the participation.

And ſo let him eate, &c.] Of which words I purpoſe to ſpeake firſt ioyntly, then ſeuerally. Conſidered ioyntly they confute three popiſh concluſions: as firſt, the reſeruation, eleuation, circumgeſtation, adoration of the bread. Our Apoſtle ſaith here plainly, that the bread muſt be taken and eaten: [q] *Ergo,* not to be reſerued, nor carried about, nor lifted vp, nor kept in a box to be worſhipped.

Secondly, to take, to eate, to taſte, to drinke, to doe this in remembrance of Chriſt, are actions of the liuing, only pertaining to the liuing: and therefore the Papiſts are deceiued holding the Maſſe to bee a propitiatorie ſacrifice both for the quick and the dead. How can the dead eate or drinke, taſte or take? [r] *Ergo,* neither the dutie nor the benefit belongs vnto them, but only to thoſe aliue; who firſt examine themſelues, and after eate of this bread and drinke of this cup.

Thirdly, the coniunction of theſe two: *Let him eate of this bread and drink of this cup* abundantly proues, that both parts of the Lords Supper ought to be miniſtred vnto all: *Ergo* the Papiſts in denying the cup vnto the Laitie, wrong both God and his people, by defrauding them of this comfort. As euery one muſt examine, ſo euerie one both eate and drinke: not onely drinke, and not eate, or eate and not drinke: but both eate, and drinke. Chriſt foreſeeing this Papiſticall error ſaid in his firſt inſtitution, *Drinke ye* [t] *all of it:* he tooke the bread and ſaid only, take, eate, *indefinitely:* [t] but when he tooke the cup, he did adde an vniuerſall note: *Bibite omnes:* Drinke ye, drinke all ye.

We conclude therefore with [u] *Cyprian: Adulterum eſt, impium*

[o] *Matth.27.59.*
[p] *Church Hom. concerning the Sacraments, part.2.*
[q] *Confeſſ.Anglican.art.28.*
[r] *Melanchthon in confeſſ.Eccle.Saxon. Tom.1.fol.135.*
[s] *Matth.26.26.*
[t] *Caluin.& Marlorat.in loc.Matth.*
[u] *Epiſt.lib.1. epiſt.8.*

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impium eſt, ſacrilegum eſt, quodcunq; humano furore inſtituitur, vt diſpoſitio diuina violetur. Chriſt is the truth, and the way to the truth: *Ergo,* [z] *non aliud fiat à nobis, quàm quod pro nobis prior fecit.* Thus much of the words iointly. Now of euery one ſeuerally.

[z] *Cyp. epiſt. lib. 1. epiſt. 3.*

And ſo] Let there be firſt preparation, and then participation: when a man is thus examined, let him thus eate. *Let him eate:* The which are not words of permiſſion, only leauing it to his choice whether he will eate or not eate: but they are words of *Pauls* commiſſion, inſinuating that hee muſt eate neceſſarily, not vpon cuſtome, but vpon conſcience. For it is not ſaid here; let him, if hee haue no let at home, or occaſion of abſence abroad: if he be neither diſpleaſed with his Paſtor, nor angry with the people: but let him without all let examine, and then let him without all let eate of this bread. *Eate:* [y] Chriſt in his firſt inſtitution hath, *take and eate.* Firſt take, then eate: take not onely into your mouthes, but into your hands: [z] hereby repreſenting the ſoule and faith: for the taking of the bread and wine into our hand, ſealeth our apprehenſion of Chriſt by the finger of faith: Ioh 1.12. *As many as receiued him to them he gaue power to be the ſonnes of God: euen to them that beleeued in his name.* Eating of the bread and drinking of the wine ſealeth our application of Chriſt incorporated into vs myſtically, 1.Cor.10.16. For by the ſtrength of faith wee chew the cud, as it were, and make Chriſt our owne. Yet herein obſerue a great difference betweene corporall food and this heauenly bread: for the one digeſted is made like vs, but the other receiued into our ſoule maketh vs [a] like it. This action then of taking is very ſignificant: and therefore I ſee no reaſon why the Prieſt altering Chriſts ordinance, ſhould giue the bread into the peoples mouth only, not into their hand. Firſt, the word λαβεῖν ſignifieth properly to take with the hand. Secondly, it is againſt the rules of common ciuilitie, that men of diſcretion, ſuch as Communicants ought to be, ſhould be fed like children, hauing their meate put into their mouth. Thirdly, if this taking be not conſtrued of the hand, but of the mouth, there is an

[y] *Mat. 26. 26.*

[z] *Bucan. loc. com. Tit. cœna. Dom quæſt. 34. 35.*

[a] *Rom. 8. 12. Phil. 3. 10.*

idle repetition and plaine *Tautologie* in the words of Chriſt: for eating notes *orall* receiuing: and therefore taking muſt imply *manuall* receiuing. Fourthly, it was the cuſtome of the Primitiue Church, as we reade in [b] *Euſebius* and [c] *Cyril*; How wilt thou (ſaith [d] *Ambroſe* to *Theodoſius*) receiue the Lords body with a bloudy hand?

The [e] Papiſts anſwere that the Church altered this cuſtome, becauſe ſome reſerued the bread for magicall ſpels, and ſuperſtitious vſes. A ſillie ſhift: for no abuſe can take away the vſe of that which is ſimply good. The Bible muſt be read, albeit ſome [f] peruert it to their deſtruction: the word of God muſt be preached, howſoeuer it be vnto ſome the ſauour of [g] death vnto death: and ſo the bread according to Chriſts inſtitution muſt be taken, albeit happily ſome keepe it to wicked and idolatrous purpoſes.

This bread] The nice diſtinguiſhing of the Schoole is like the pilling of an onyon: they pull off ſo many skinnes, vntill at laſt there is no skinne. They turne and toſſe the words of Chriſts inſtitution, *Hoc eſt corpus meum*, ſo long, till they bring all that Chriſt ſaid and did at his laſt Supper vnto nothing. For ſo we reade in their [h] Gloſſe, that *hoc* doth ſignifie nothing. Omnipotent creatures, who make of ſomething nothing: and againe of this nothing, ſomething; yea Chriſt who made all things: for by pronouncing of theſe words, *hoc eſt corpus meum*, they make their Maker, a dozen gods at once with one ſentence. *This*, is a pronoune demonſtratiue, *not indiuiduum vagum*, any thing, or a nothing. [i] *Stephen Gardiner* herein forgat his Grammar and Logicke too. For *hoc*, doth determine, and muſt, as *Paul* teacheth, and the circumſtances of the Goſpell import, be reſtrained vnto the bread. *Ieſus* tooke the bread, and when he had giuen thanks hee brake (no doubt the bread) that hee tooke, and gaue to the Diſciples the ſelfeſame that he brake, ſaying, Take ye, eate ye this that I giue you, *this is my body*. What *This* could our Sauiour meane, but *This* that he gaue, *This* that hee brake, *This* that hee tooke? which by the witneſſe of truth it ſelfe was bread. If the Papiſts imagine that he tooke bread, but brake it not; or brake

[b] *Sixtus Senenſis, vbi infrà.*
[c] *Hieroſol. orat. 5. myſtagog.*
[d] *Theodoret. hiſt. lib. 5. cap. 18.*
[e] *Sixtus Seuenſis Bibliothec. lib. 6 annot. 152.*
[f] *1. Pet. 3. 16.*
[g] *2. Cor. 2. 16.*
[h] *De conſec. diſt. 2. §. timorem. Gloſſa ibidem.*
[i] *In his Marc., Anton. Conſtant.*

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brake it, but gaue it not: they make the Lords Supper a [k] merry ieſt, where the latter end ſtarteth from the beginning, and the middle from them both. Either they muſt diſſent manifeſtly from the propoſition of Chriſt, and expoſition of *Paul*, from all the Fathers, and ſome of their owne [l] followers: or elſe admit our interpretation, This bread is my body: and if we reſolue the words of Chriſt ſo, they cannot be proper, but figuratiue; This bread is the ſigne and ſeale of my body.

Bread.] It pleaſed our Sauiour to make bread the outward element in this holy Sacrament, for the manifold analogies between it & his body. Firſt, as bread is the [m] ſtrength and ſtate of our naturall life; ſo Chriſt is for our ſpirituall being [n] all in all.

Secondly, as bread is loathed of the full ſtomacke, but moſt acceptable to the hungry ſoule; ſo Chriſt is moſt welcome vnto ſuch as [o] *hunger and thirſt after righteouſnes.*

Thirdly, as bread is vſuall and daily; ſo Chriſt ſhould be to the Chriſtian: feeding on that bread which came downe from [p] heauen, ſhould be the ſoules ordinary refection.

fourthly, as bread is made one loafe of many graines; ſo [q] we that are many are one bread, and one body, becauſe we all are partakers of one bread.

[r] *Vnus vbiq; calix domini, cibus vnus, & vna menſa, domuſq; dei.*

Laſtly, as corne is cut downe with the ſithe, threſhed in the barne with many ſtripes, torne in the mil with much violence, then boulted & ſifted, laſt of all baked with extreame heate in the ouen; and all this, that it may be fit meate for our body: ſo Chriſt in his ripe age was cut downe by cruell death, his body was whipped, his fleſh rent aſunder, his ſoule was as it were [s] melted in the fierie furnace of Gods anger: and all this, that he might become food for our ſoule; that we might eate of this bread, and drinke of this cup. The like reſemblances are between the wine and his bloud: For as wine doth make glad the heart of man, Pſal. 104. 15. ſo the pretious bloud of Chriſt, as [t] flagons of wine comforts the ſicke ſoule. [u] *Paulinus* ſweetly:

[k] *D. Bilſons anſwere to the Ieſuit. apolog. pag. 331.*

[l] *Gerſon contra Floret. lib. 4. & Gariiner. cont. diabolic. ſophiſt. vti Bilſon vbi ſupra pag. 732.*

[m] *Pſal. 104. 15.*
[n] *1. Cor. 12. 6.*

[o] *Matth. 5. 6.*

[p] *Iohn 6. 33 35.*
[q] *1. Cor. 10. 17.*

[r] *Paulinus vti Mngdeburg. Cent. 5. col. 339.*

[s] *Lament. Ierem. 1. 12.*

[t] *Cant. 2. 5.*
[u] *Magdeburg. Cent. 5. col. 393.*

In cruce fixa caro est quo pascor,
de cruce sanguis
Ille finit, vitam quo bibo, corda lauo.

In this exhortation hauing S. *Paul* for our leader, and the Church of *Scotland* for our follower: I hope we need not any further examine, why the Church doth vse this scripture for this purpose. [x] *Augustines* obseruation is good: *Insolentissimæ insaniæ est, disputare, an id faciendum sit, quod tota facit ecclesia.*

[x] *Epist.* 118. *cap.* 5.

Sursum corda.

[y] *Vrsum corda* seemes to be taken out of the *Lamentations of Ieremy: cap.* 3. *vers.* 41. *Leuemus corda nostra cum manibus ad dominum in cœlos:* vsed in the Church at least 300 yeeres before Popery was knowne in the world. For *Augustine* who liued within [z] 400 yeeres after Christ, and the blessed Martyr *Cyprian*, who died [a] *an.* 259. make mention of it in their writings often: *Cyprian in* [b] *serm. de orat. dominic. Augustine de* [c] *vera religione, cap.* 3. and *epist.* 156. and (as [d] *Cassander* obserues) *epist. ad Dardan. & lib. de bono perseuerantia. Sursum corda* then is no rag of *Rome*, no peece of Poperie, but vsed in [e] all *Liturgies* of the ancient Church; and that which may content the *Noueliſt* most, it was borrowed (as Master [f] *Fox* thinks) not from the *Latine*, but from the *Greeke* Churches. Howsoeuer, it is exceeding fit: for Almighty God in his holy seruice requires our heart principally; [g] *Son giue me thine heart:* so that when we come to his Temple, specially to his table, euery one must say with [h] *Dauid, I lift vp my soule to thee.* For (as the Church of [i] *Scotland* truly) the onely way to receiue worthily the Lords Supper, is to lift vp our mindes by faith aboue all things worldly and sensible, and thereby to enter into heauen, that we may finde and receiue Christ, where he dwelleth: a point well vrged also by our Church: *Hom. concerning the worthy receiuing of the Sacrament: part the first.*

[y] *Cassander liturgic. cap.* 21.

[z] *Baron. annal. tom.* 5. *fol.* 13. *& flores hist. pag.* 145.

[a] *Magdeburg. cent.* 3. *col.* 249.

[b] *Fol.* 166.

[c] *Tom.* 1. *fol.* 491

[d] *Vbi supra.*

[e] *Perkins reformed Cat. tit. reall presence.*

[f] *Acts and mon. fol.* 1275.

[g] *Prou.* 23. 26.

[h] *Psal.* 25. 1.

[i] *Ministers exhort. before the Com.*

The Papists entertaine this clause still in the *Roman Missale*; but it makes against their reall presence. For if Christs body, [k] so large in quantity, as it was on the crosse, be present,

[k] *Io. Combis compen. Theolog. lib.* 6. *cap.* 14

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sent in the Sacrament; what need any man lift vp his heart, when as hee holds it in his hand? *Totum hoc* (saith [l] *Augustine*) *fide tenemus, oculis cordis intuemur; dominus ascendit in cœlum, ascendat cum illo cor nostrum:* His bodie [m] must bee contained in heauen vntill the time that all things are restored: it cannot descend downe to vs, we must ascend vp to it. So *Nicolaus Cabasila* writes in his exposition of the [n] Liturgie; the Priest after some speech to the people doth erect their mindes, and lift vp their thoughts, and saith, *Sursum corda:* let vs thinke on things aboue, not on things below. They consent and say, that they lift vp their hearts thither where their treasure is, euen to heauen, where Christ sits at the right hand of his Father.

[l] Serm. de temp. 174.
[m] Acts 3.21.
[n] Cap. 26. apud Bibliothec. Pat. tom. 4. fol. 496.

Luke 2.14. *Glorie be to God on high.*

THe Lords Supper is called an *Eucharist*, because it is a thanksgiuing to God, for giuing his Sonne to die for vs: and therefore this Hymne is so fitly sung by men on earth at the commemoration of his death, as it was by the quier of heauen at the celebration of his birth: for our reconciliation and peace with God, is ascribed in holy scripture to Christs passion especially: Rom. 5.10 Heb. 9.12.15.

Some make [o] three parts of this song (which if you please) call the
- *Trebble: Glory to God on high.*
- *Basse: Peace on earth.*
- [p] *Meane: Good will toward mẽ.*

Other haue diuided it into two:
- The first, concerning Gods glorie.
- The second, touching our good.

[q] For peace on earth, and good will toward men are both one: because our peace with God is not from our good will toward him: but altogether from his good will toward vs. *It is God* (saith [r] *Paul*) *that maketh in you both the will and the worke:* and therefore the *Rhemish* translation, *In earth peace, to men of good will:* and the *Romish Glosse*, that *Christ brings no peace, but to such as be of good will*, are insufficient, and condemned euen by their owne mouth: as we may reade in the Commentaries of *Arboreus*, *Caietan*, *Iansenius*,

[o] *Caietan. in locum.*
[p] *Erasmus. in loc.*
[q] *Caluin. Iansen. Arboreus in loc.*
[r] Philip. 2.13.

senius, Maldonatus vpon the place. Concerning other scholiall, or scholasticall obseruations vpon the text, I referre the reader vnto *Beauxamis, Erasmus, Caluin* and other learned expositors; especially to *Iacobus Perez de Valentia*, who compiled a whole treatise on this Hymne.

It was first vsed in the Communion (as it is thought) by [r] *Thelesphorus* a good man, and a [t] glorious Martyr, *anno* [u] 254. *Ianuar.* 5. That which followeth in our Communion book, *We praise thee, we blesse thee*, was added by that famous Bishop [x] *Hilarie*: singing it first in his owne Church, *anno* [y] 340: and after brought into other Churches by Pope *Symmachus, an.* 510: the Churches of *Scotland* vse the like forme of thankes at their Communion. And therefore the *Noueliſt* can mislike nothing in this Hymne, but that which all other like most, *Antiquitie.*

[r] *Walasridus lib. de rebus Eccleſiaſt. cap. 22. & Marian. Scot. Cron. lib. 1. pag. 260.*
[t] *Irenaus lib. 3. cap. 3.*
[u] *Baron. annal. tom. 2. fol. 120.*
[x] *Caſſander liturgic. cap. 21.*
[y] *Fox, Acts and Mon. fol. 1274. & Durand. rational. lib. 4. cap. 13. § 4. 5.*

2. Cor. 13. 13.
The grace of our Lord Ieſus Chriſt, &.

THe [z] two fiends that torment vs, are sinne, and a bad conscience: grace releaseth sinne: peace doth quiet the conscience. *Paul* therfore begins his epistles with grace and peace: and the Church ends her deuotions either with *the grace of our Lord Ieſus Chriſt*, &c. or with *the peace of God which paſſeth all vnderſtanding*, &c. But because there can bee no peace with God, except wee haue the grace of Christ: first and chiefly *Paul* desireth grace, then peace: Rom. 1. 7. *Grace be with you and peace.* Because (I say) grace comprehends in it euery good and perfect gift, [a] *by which only, we are what ſoeuer we are*; *Paul* doth not only begin, but end his writings also with this one clause specially, *Grace be with you*, &c. But aboue the rest, the conclusion of this excellent epistle is most full: and therefore worthilie receiued of our and other Churches, as the fittest close, to shut vp our publique prayers. In it obserue *Pauls* affection towards the Corinthians, amplified

[z] *Lumber. comment. in Galat. cap. 1. vers. 3.*
[a] 1. Cor. 15. 10.

With

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With { *Extention:* in regard of the { Thing: *The grace of Christ, the loue of God, the communion of the holy Ghost.* / Persons: *With you all.* } / *Intention: Amen.* }

The worke of our saluation is ascribed in our { Election, *to the loue of the Father.* / Redẽption, *to the grace of the Son.* / Sanctification, *to the communion of the holy Ghost.* }

So [b] S. *Ambrose* doth expound this text pithily: *Dilectio dei misit nobis Saluatorem Iesum, cuius gratia saluati sumus: vt possideamus hanc gratiã communicatio facit spiritus sancti:* God the Father so [c] loued the world, that hee sent his only begotten Sonne [d] to die for our sinnes, and to rise againe for our iustification: and [e] God the Sonne, from God the Father, sent God the holy Ghost which crieth in our hearts *Abba father:* applying to our comfort both the loue of God, and the grace of our Lord Iesus Christ.

The word, God, is vsed here *personally*, not *essentially:* for the [f] Fathers on this text note the blessed Trinitie, that God is [g] *Trinus in numero, vnus in numine.* S. *Hierom* thinkes that *Paul* foreseeing the blasphemous *Arrian* heresie, placed the second person in the first roome, God the Son before God the Father. [h] Other affirme, that the grace of Christ is named first, because it concernes vs most. For albeit the loue of God in it owne nature goe before the grace of our Lord Iesus Christ, *chusing vs before the foundation of the world:* Ephes. 1.4: yet in our view the grace of our Lord Iesus Christ goeth before the loue of God. Rom. 5.10 *We are reconciled vnto God, by the death of his Sonne:* we feele the mercies of the one in the merits of the other.

It is a fruitfull obseruation of [i] *Martin Luther*, that Christian religion beginneth not at the highest, as other religions doe, but at the lowest: it will haue vs to climbe vp to heauen by *Iacobs* ladder, whose feete touch the very earth. And therefore when thou art occupied in the matter of thy saluation, setting aside all curious speculations of Gods vnsearchable counsels, all cogitations of workes, of

[b] *Comment. in loc.*

[c] *Ioh. 3.16.*
[d] *Rom. 4.25.*

[e] *Iohn 15.26.*

[f] *Ambrose, Hierom, Theophylact.*
[g] *Non triplex. Augustin. de Trin. lib. 6. cap. 7 & Lombard. 1. sent. dist. 19.*
[h] *Caluin. & Marlorat. in loc.*

[i] *Vbi supra.*

traditions, of Philoſophie, yea and of Gods law too, runne ſtraight to the manger, embrace the little babe Chriſt in thine armes, and behold him as hee was borne, ſucking, growing vp, conuerſant among men, teaching, dying, riſing againe, aſcending aboue the heauens, and hauing power aboue all things. This ſight will make thee ſhake off all terrors and errors, as the Sunne driueth away the cloudes. In a diſputation with a *Iew, Turke, Papiſt, Heretike*, concerning Gods infinite wiſedome, Maieſtie, power; imploy all thy wit and induſtrie to be ſo profound and ſubtill as thou canſt: but in the matter of Iuſtification, wherein thou doeſt wreſtle with the law, ſinne, death, and other ſpirituall enemies; it is the beſt courſe to looke vpon no God, but Chriſt incarnate, and cloathed with thine owne nature: to fixe thine eyes vpon the man Ieſus only; who ſetteth himſelfe foorth vnto thee, to be a Mediatour, and ſaith, [k] *Come vnto me all yee that labour, and are heauie laden, and I will refreſh you.* To behold *the Lambe of God, who taketh away the ſinnes of the world:* and ſo by the grace of Chriſt thou ſhalt vnderſtand the loue of God, thou ſhalt perceiue his wiſedome, power, Maieſtie, ſweetned and tempered to thy capacitie: thou ſhalt finde the ſaying of [l] *Paul* to be moſt true, *that in Chriſt are hid all the treaſures of wiſedome and knowledge:* that Chriſt in our iuſtification *is all in all*; and therefore good reaſon he ſhould haue the firſt, and moſt place in this argument; that his grace ſhould be named firſt and laſt.

The loue of God, is the fountaine of all goodnes (as Diuines ſpeake) *gratiarum gratia:* from which originallie proceeds euery perfect gift and grace. For almightie God hath not elected vs in regard of our works, or other worth: but cõtrariwiſe, becauſe God loued vs, we do that which is acceptable in his ſight. *I obtained mercie of the Lord* (ſaith [m] *Paul*) *to be faithfull; Vt fidelis eſſem, non quia fidelis eram*, as [n] *Lombard* aptly.

The nature of this ſhort treatiſe will not endure, that I ſhould wade farre into this *Abyſſus*. I remember [o] *Pauls* exclamation; *O the deepnes of the riches both of the wiſedome and knowledge of God, how vnſearchable are his iudgements, and*

[k] *Matth.* 11.28.
[l] *Coloſſ.* 2.3.
[m] 1. *Cor.* 7.25.
[n] *Sent. lib.* 1. *diſt.* 41.
[o] *Rom.* 11.33.

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and his waies paſt finding out! And the *gloſſe* of p *Auguſtine: Volentes diſputare de dei profundo, merſi ſunt:* Or, (as q other) *Verſi ſunt in profundum.* I come therefore to the *Communion of the holy Ghoſt:* a point more comfortable, then ordinarily felt, and yet more felt then can be diſputed. It is ſaid, Gal. 4.6. *God hath ſent the ſpirit of his Sonne crying in our hearts Abba father*: he ſaid not calling, but crying: and Rom. 8.26. hee calleth this crying *vnſpeakeable groaning.* When a man is tempted and afflicted, hee feeleth the ſtrength of his enemies, and the weakneſſe of his fleſh: he feeleth the fierie darts of Satan, the terrors of death, the wrath of God, all theſe cry out againſt him horribly: ſo that the perplexed ſoule ſees nothing but ſinne threatning, heauen thundering, the diuell roring, the earth trembling, hell mouth open and ready to ſwallow him vp. But yet in the midſt of all theſe, Gods holy ſpirit crieth in our hearts, r *and this cry doth outcry the clamors of the law, the bellowes of hell, and howlings of infernall fiends*: it pearceth the clouds, and aſcends vp to the eares of God, inſomuch that the bleſſed Angels ſeeme to heare nothing elſe but this cry. *The ſpirit helpeth our infirmities*, and the s *ſtrength of Chriſt is made perfect through our weakneſſe.* For Chriſt is moſt powerfull, when as we are moſt fearfull: euen when we can ſcarſely groane, marke the words of *Paul*; *The ſpirit maketh interceſſion for vs* in our temptation; not with many words, or long praiers, he crieth not aloud with teares, haue mercie on me O God: but only giues a little ſound, and a feeble groaning, as, *ah father:* this is but one word, yet notwithſtanding comprehends all things. Indeed the mouth ſpeaketh not: but the good affection of the ſoule crieth aloud after this manner: O Lord God of compaſſion and father of mercies, although I am grieuouſly vexed on euery ſide with affliction and anguiſh; yet am I thy child, and thou art my father in Chriſt. This little word, or rather no word, but a poore thought, conceiued aright, paſſeth all the flowing eloquence of *Demoſthenes* and *Tully*, yea *Tertullian* and all the Orators that euer were in the world: for this matter is not expreſſed with words, but with groanings, and

p *De verbis Apoſt. ſerm. 7. tom. 10. fol. 194*
q *Lomb. vbi ſupra.*
r *Luther. com. in. Gal. 4.6.*
s *1. Cor. 12.9.*

theſe groanings are from the bleſſed Spirit. Thus you ſee the large extent of *Pauls* affection, in regard of the thing wiſhed vnto the Corinthians: *The grace of Chriſt, the loue of God, the communion of the holy Ghoſt.*

The ſecond extenſion is in regard of the perſons, *be with you all:* for the Paſtor muſt wiſh well, not only to the beſt, or to the worſt, but this praier ought to be made for euery one as well as for any one. There is none ſo bad, but hath receiued ſome grace: none ſo good but hath need to receiue more grace. Wherefore pray we ſtill, *that the grace of Chriſt may be with vs all.*

The Church of *England* addes a third extenſion in regard of the time; *for euermore:* the which is implied in the text alſo, for the *Corinthians* (as we reade in the [t] former epiſtle) *were Saints by calling*, and ſo doubtleſſe had receiued already *the grace of Chriſt*, and had taſted *of the loue of God*, through *the fellowſhip of the holy Ghoſt.* He doth therefore now deſire [u] that the good worke begun in them, may be perfect: [x] that the grace receiued may continue with them, and increaſe daily vnto the end, and in the end: that the loue of God which cannot be greater *ſecundùm eſſentiam*, may be greater *ſecundùm efficientiam*, appearing, growing, abounding in them more and more for euermore.

[t] *Cap. 1. verſ. 2.*

[u] *Phil. 1. 6.*
[x] *Nicolaus Cabaſila expoſit. liturg. cap. 26.*

Amen.

Amen is vſed in holy Scripture three waies (as [y] *Gabriel* and *Gerſon* ſpeake) { *Nominaliter.* / *Aduerbialiter.* / *Verbaliter.*

[y] *Lexicon theolog. verb. Amen.*

As a nowne, for truth: Apoc. 3. 14. *Theſe things ſaith Amen, the faithfull and true witneſſe:* and ſo it is added in the concluſion of euery Goſpell, and of the whole Bible, as a ſeale to confirme that which is written.

In the beginning, is the firſt, *Amen* the laſt word of holy writ: a ſtately beginning, a ſtrange ending. For what is more ſtately then antiquitie? what more ſtrange then truth? Hereby teaching vs that the Scriptures haue *vetera* and *vera*, which are not together in any other writing. For in humane

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mane learning many things are vncertainly true, and more certainly vntrue: onely the word of God is sealed with *Amen.*

Secondly, *as an Aduerbe*, for verily: so Christ often in the Gospell, *Amen, Amen, dico vobis:*

Thirdly, *as a Verbe*, signifying, *so be it:* Deut. 27. 15. *Dicet omnis populus, Amen:* and so it is vsed in *Pauls* praier expounded before, and in all our Collects: insinuating our earnest desire, *that those things which we haue faithfully asked, may be effectually obtained.* And this custome of answering the Minister in the Church *Amen*, is ancient, as it appeareth in the 1. Cor. 14. 16. *Iustin Martyr Apolog. 2. Hieron. prolog. lib. 2. in epist. ad Galat. Augustin. epist. 107. Vsum respondendi Amen antiquissimum esse patet*, saith *Bellarmine, lib. 2. de Missa, cap. 16.* Here is open confession, I would the Church of *Rome* would make open restitution also. For if the people must answere the Priest *Amen*, then the Priest must pray to the peoples vnderstanding: and how shall they vnderstand, except common praier be said in a common tongue? A conclusion agreeable not onely to the Scriptures, as *Bellarmine* acknowledgeth, and to the practise of the Primitiue Church, (as [z] *Iustin Martyr* and [a] *Lyra* report) and to the paternes of other *Liturgies* in [b] *South India*, [c] *Moscouia*, [d] *Armenia*, but euen to their owne constitutions, and Masse booke: for their owne [e] *Clement*, and their owne *Missale* giue order that the people should answere the Priest in many things: and how this can be done well, if the vulgar Liturgie be not in a language vulgar, I cannot tell, *Paul* cannot tell.

All may see (sauing such as the prince of darknesse hath blinded) that their owne pens haue condemned their owne praiers: euen the phrases extant yet in their seruice booke: *Let vs pray, let vs giue thanks, we beseech, we offer, we praise, we blesse, we adore*, specially the peoples answering *Amen*, euidently demonstrate that their publike deuotions at the first institution were common to Pastor and people: not mumbled in a corner alone by the Priest, or chaunted onely by Clerke and Priest.

[z] *Apolog. 2.*
[a] *In 1. Cor. 14. & Aquin. in eundem loc.*
[b] *Eckius loc. com. tit. 37.*
[c] *Cassander liturgic. cap. 15.*
[d] *Petrus Bellon. de moribus Armen. lib. 3. cap. 12.*
[e] *Apost. constit. lib. 8. cap. 12. ex emendat. Francisci Turriani.*
Oremus.
Gratias agamus.
Quæsumus.
Offerimus.
Laudamus.
Benedicamus.
Adoremus.

Thus I haue briefly ſurueied all our *Engliſh Communion booke*, the which (as [f] *Hierom* ſaid of *Iohns Apocalyps*) *Tot habet ſacramenta, quot verba:* euery [g] tittle is grounded vpon ſcripture, euery ſcripture well applied, euery good application agreeable to the moſt ancient and beſt reformed *Liturgies* in all ages.

I beſeech thee therefore (good reader) [h] *marke them diligently. Which cauſe diuiſion and offences, contrary to the doctrine which you haue learned, and auoid them. For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies; and with faire ſpeech and flattering, deceiue the hearts of the ſimple. So the God of peace ſhall ſhortly tread downe Satan vnder our feet,* and in fine tranſlate vs from this iarring on earth, vnto the well agreeing Quier of Heauen, where all ſing in vnitie and vniformitie; *Bleſſing, and glorie, and wiſdome, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.*

[f] *Epiſt. Paulin. tom. 2. fol. 9.*
[g] *Maſter Deering anſwere of Hardings epiſt. to Iewel. fol. 5.*
[h] *Rom. 16. 17.*

FINIS.

Lege & age: viue & vale.

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